The Missionary Herald

VOLUME CIX FEBRUARY 1913 NUMBER 2

THE center of concern in the Turko-Balkan War had shifted to London before the last issue of the *Missionary Herald*. It is still there. The peace conferences have been broken off; but the delegates of the several states linger, waiting to see what may turn up, and incidentally keeping their eyes on the representatives of the Great Powers, also conferring, and who, it is felt, may play the part of "big brother" in settling the disputes. Curiously it seems to be to the interest of both sides to delay. If Adrianople shall be starved out and surrender, the Turkish government will be relieved of the odium of ceding that historic city as one of the terms of peace, while the Balkan Allies will have that stone of huge difficulty removed from the path of negotiations. The other rock on which the deliberations split is the disposition of the Ægean Islands, Greece demanding them and Turkey asserting that they are essential to her holding the Dardanelles. Here, it is said, the Great Powers are divided, Great Britain, France, and Russia favoring their possession by Greece; Germany, Austria, and Italy siding with Turkey.

The War Waits

All in all, if the allies hold together — and they have shown unexpected tenacity in their alliance so far — it seems that Turkey must yield, slowly, with utmost resistance, but surely. With her army blocked from the relief of Adrianople, shut in behind the Chatalja lines while the troops of the allies are refreshed and re-enforced to renew the attack, with finances in desperate shape, and with her non-Moslem peoples indifferent or hostile as to the conduct of the war, she can only postpone the evil day of surrender. The Foreign Department of this number contains several telling stories of the activities of the missionaries in the war region.

A STRIKING incident is related in a private letter from Constantinople, written while the Bulgarian cannon were booming around the walls of the city: —

E Pluribus Unum

"The girls of Gedik Pasha School of various races, Turk, Armenian, Greek, and others, meet to sew for the wounded soldiers, and as they sew they chat together harmoniously and sing the songs they had learned in the school. It is curious to see Greek, Armenian, and Turkish girls sewing for soldiers who are fighting Greece and hear them singing, 'Star-Spangled Banner.'"

THE opium question is acute in China now. England claims that China has violated the agreement of 1911, which provided for a diminishing import for a period of seven years, by systematically obstructing the foreign trade, so that enormous unsalable stocks have been piled up at Shanghai; the value of opium so stored amounts to over £10,000,000, which, mortgaged to eleven foreign banks, imperils their safety. It is admitted that China has sincerely intended to suppress the domestic cultivation of the poppy, but it is charged that in several provinces the edicts have been disregarded, and that the weakness of the government has allowed the sowing of the forbidden crop. The British minister has now warned the Chinese government (so says the Peking correspondent of the London *Times*) that unless unequivocal assurances are

China's Fight against Opium

immediately forthcoming that it is the intention of China to observe the agreement, he will be compelled to advise his government that remonstrances are ineffective. Meanwhile the agitation of the anti-opium cause grows more vigorous in China. A meeting held in Peking in November last petitioned the government for more active measures to carry out the law passed for extirpating the evil, root and branch, at the end of the year 1912, and the government is certainly taking drastic action to accomplish the gigantic task.

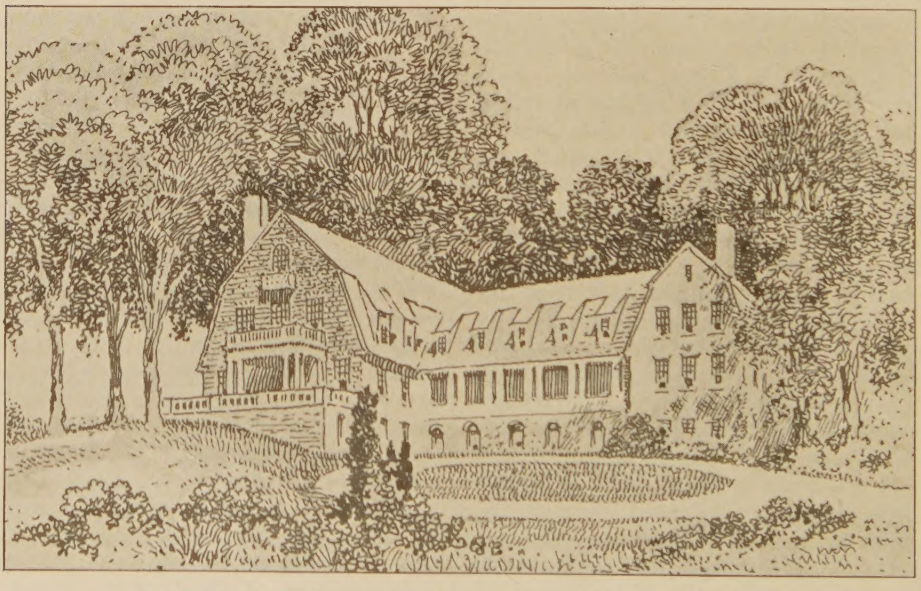
Miss Luella Miner reports that the best speech at the meeting was by a representative of the governor of Anhui province, who was responsible for the burning of many cases of opium and the consequent sending of a British gunboat up the Yangtze River. He asserted that opium which China had already paid for she was free to destroy. Miss Miner is reminded of the famous Boston Tea Party. The ethics of the case are evidently involved. One cannot but sympathize with China's eagerness to make short work of stamping out the curse on her national life; it seems too bad that England, for the sake of her Indian opium merchants and her Shanghai bankers, must insist on delay and on promoting the traffic.

Within a Lifetime

THE *Missionary Herald* has just received word of the death of one of its subscribers, a lady of Connecticut, aged 103 years and two months. Her birth thus antedated by a year that of the American Board. It is impressive to think that the vast and manifold work of modern foreign missions has been developed within a single lifetime.

A New Missionary Home

IT will be good news to many missionary parents, and to boys and girls not a few, that the Walker Home for Missionary Children at Auburndale, Mass., destroyed by fire, is now to be rebuilt. Contracts have just been signed for a substantial fireproof brick building with slate roof, two and one-half stories high, with accommodations for thirty-five persons. The cost of the building, with furnishings, will be not far from $50,000, of which $37,000 is already in hand or pledged. A competent building committee has been drawn from the Prudential Committee, consisting of H. A.



DRAWING OF NEW WALKER HOME FOR MISSIONARY CHILDREN

A side view from Grove Street

Wilder, H. H. Proctor, and Rev. G. A. Hall, with Frank H. Wiggin as treasurer. Work goes forward at once, and it is hoped the building will be ready for use in the autumn.

A Tactful Welcome

THE arts and graces of oratory are not all Occidental; the men of the East know how to put things too. At a welcome meeting arranged by the church at Sholapur in the Marathi Mission for Rev. Richard S. Rose, newly arrived, the pastor of the church, holding in his hand a rosebush with blossoms, which he had searched to find, brought up historical allusions which he showed went to prove that Mr. Rose belonged to that mission; *Gulab*, which means "rose," is a familiar name within its borders. The *Rajputs*, among whom the name is chiefly known, are most patriotic warriors, even giving their lives for their country; so this new *gulab*, he felt sure, would be willing to give his life for his adopted country. No wonder Mr. Rose was much touched by the affection shown him as a newcomer.

Ireland, England, Africa, and America

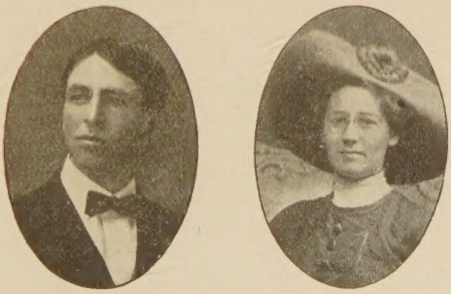
THE American Board counts itself fortunate in securing for its South Africa Mission two tried missionaries, already on the ground and at work. Rev. and Mrs. W. M. Onslow-Carleton, who, by temporary engagement, have for a year and a half supervised the South Coast churches of the Zulu Branch from the station at Ifafa, have now been appointed missionaries of the Board. Their history is full of interest. Mr. Carleton was born in Belfast, Ireland, where his grandfather was mill owner in the Irish linen industry; his father instead of succeeding to the business joined the Salvation Army, and became its legal and financial adviser. The son, after a varied educational and business training, went out to Zululand to the Salvation Army training home, only to be recalled at length to London for study for further promotion. In 1899 he was married to Miss Geraldine Onslow, daughter of a member of Parliament for Guildford, but who at large personal sacrifice had joined the Salvation Army, in which she was an officer. Together they saw service in the Army in Zululand, and at length under the London Missionary

MR. AND MRS. ONSLOW-CARLETON

Society at one of its stations. They come now with hearty sympathy and enthusiasm into the circle of the American Board's staff in South Africa, among whom they have already approved themselves as devoted and skillful laborers.

From Iowa to Diarbekir

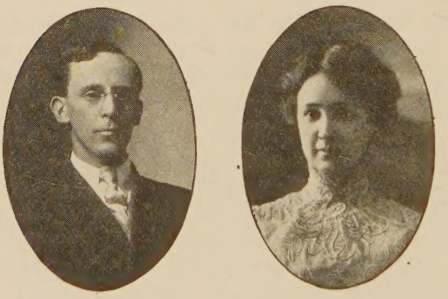
THERE sailed from Boston on the afternoon of the last day of 1912 Dr. and Mrs. Floyd O. Smith, bound for the Eastern Turkey Mission to undertake the medical work in the far city of Diarbekir, succeeding Dr. and Mrs. Edwin St. John Ward, who have gone to Beirut. Funds for building and endowing a hospital at Diarbekir were provided by a large legacy from a wealthy Armenian, a native of the city, who had emigrated thence to America and died in New



DR. AND MRS. SMITH

York. Dr. Smith was born at Rowley, Ia.; was educated at the Winthrop, Ia., high school (1901); Lenox College Academy, Hopkinton, Ia. (1902–03), and Lenox College (B.S. 1907); studied medicine at Iowa State University Medical School, graduating within three or four of the head of his class; served one year as interne at the Iowa Methodist Hospital, Des Moines. Dr. Smith has also had a varied business experience, and has engaged in Christian work as leader in college Young Men's Christian Association, teacher of Bible classes, superintendent of a mission Sunday school, and director of a vacation evangelistic team. He has been a Student Volunteer for the last three years.

Mrs. Smith (Bessie Heath) was born in Manchester, Ia., where she was educated at the public schools, and was graduated from Lenox College in 1910. She has had experiences as a teacher, and has been active in the usual lines of church work and as president of the college Young Women's Christian Association.



MR. AND MRS. WOLFE

From Peking to Taiku

THE departure of Mrs. Wolfe from San Francisco to the Shansi Mission, recorded in The Chronicle of this month, gives occasion to present the pictures and life sketches of two new missionaries, Mr. and Mrs. Jesse B. Wolfe, appointed missionaries of the Board last spring while they were in China.

Mr. Wolfe was born in Springfield, Ill. His parents were both of German descent, and were at one time missionaries under the United Brethren Church in Sierra Leone, West Africa. The son's early home life was spent in the growing towns of the West and on a farm. He was graduated in 1898 from Madison High School, Ohio, studied one year at Oberlin, was graduated in 1905 from Oberlin College, and took a year in Oberlin Seminary; not feeling qualified for the ministry, and with an increasing taste for mechanics, he left the seminary to study at Armour Institute, afterward taking a correspondence course in mechanical engineering. He has had a varied business life, both in farming and practical engineering, has engaged in both religious and social settlement work, and has had musical experience with amateur orchestras and bands. He became a Student Volunteer in his junior year in college, with strong preference for China, to which country he came in 1909, and where he has served as government school-teacher at Paotingfu and in the Peking University (Methodist).

Mrs. Wolfe was born in Oberlin, O., where she lived until the time of her marriage in 1909, studying at its schools and graduating from Oberlin College in 1906. She has had experience as teacher in Michigan and in the Oberlin High School, and has engaged in church work in Sunday school and Christian Endeavor Society in the First Congregational church at Oberlin, of which she is a member.

Mr. and Mrs. Wolfe were appointed missionaries of the Board and designated to the Shansi Mission, with the expectation that they would take up educational work in place of Mr. and Mrs. Staub, who had withdrawn from Taiku.

A Missionary By-Product

THE missionary spirit finds outlet wherever it is. Rev. J. T. Tucker, on his way to the West Africa Mission, went to Lisbon for language study in Portuguese. Thence he writes of a tour of evangelization he has made in the provinces, finding the spiritual condition of the people saddening in the extreme,

yet a notable readiness to listen to the gospel everywhere. Already he had given several brief addresses in Portuguese.

A happy surprise followed a formal call on the Colonial Secretary at Lisbon, in which Mr. Tucker and his party were most cordially received and real interest shown in their plans for West Africa; the morning papers of the next day contained among the Colonial Affairs a report of the call, a brief account of the industrial features of the Angola Mission, and the announcement that the Minister of the Colonies authorized the establishment of the Mission in any part of the interior of Western Africa. This public and official recognition in the capital of Portugal of the American Board's work in its West African possessions is most gratifying.

Russia Cement in China

ADVICES from Peking indicate great indignation throughout China over Russia's aggression in outer Mongolia. Commenting on the treaties, one of them secret, signed last November, which make that part of Mongolia practically a dependency of Russia, Miss Luella Miner scores a point sharply: —

"The republic of China cannot be recognized, but fragments of a dependency of China, headed by a 'Living Buddha' and a few gold-bought chiefs, with no sources of revenue except money borrowed from Russia, and dependent on the same Power for military equipment, is honored by a visit from a high ambassador, formerly minister to Peking and introduced by him as a full-fledged nation. Such is International Lawlessness. Perhaps 'the heathen in his blindness' may be forgiven for not always understanding the ethics of so-called Christian nations."

It seems that Dare to Die bands are being formed in China; telegrams from most of the provinces counsel war measures. President Yuan and the cabinet are so pressed they have hardly time to eat or sleep, and the anti-Russian sentiment is growing intense. Perhaps Russia is unwittingly doing good in that she is uniting all parties in China and binding the republic together yet more firmly with a patriotic and national spirit.

The Federal Council at Chicago

IRRESISTIBLY the churches of Christ in America are being drawn together; the religious situation at home and abroad compels it. The note of co-operation is being struck too widely and repeatedly to be silenced or disregarded. It is not in one quarter alone or by one event that the movement is to be recognized. The impressive fact is that from all directions and in many forms the call to get together is being heard. All of which adds significance to the recent quadrennial meeting of the Federal Council of the Churches of Christ in America, at Chicago, when 300 and more delegates, representing twenty-eight communions, deliberated on the varied lines of thought and service along which these Christian bodies can combine forces. Started somewhat doubtfully, pushed for a long time with some difficulty, it seems that this organization has now a clear and commanding field to occupy: to gather up and express for American Protestant Christianity these separate appeals and challenges for a united attack on the common foe, and to open out methods and forms by which concerted action can make felt the latent power of a national Christianity. From the foreign lands where the movement is already far advanced, and where the gain of it is evident, the call comes to the American churches with redoubled power: "Get together!"

Figures that Speak

THE *Missionary Review of the World* lays all students of missions under obligation by its tabulation, in its issue for January, of the Statistics of the Protestant Foreign Missionary Societies of the World for 1912. It is an impressive array of figures covering both sides of a huge sheet, and furnishes abundant material for study and comparison. More elaborate than the tables of the American Board Almanac, these lists emphasize by so much the more the spread and

strength of this world enterprise, whose annual income is over $38,000,000, and whose total number of communicants and adherents is over 6,000,000.

Our Enemies Themselves Being Judges

NOTWITHSTANDING the Scripture injunction to "beware when all men speak well of you," it is a satisfaction to find the missionaries of the American Board commended even by those who might be thought their opponents, who certainly are not their adherents. So in connection with Dr. and Mrs. J. D. Eaton's withdrawal from Mexico because of Dr. Eaton's ill health, it is a pleasure to find the editor of the *Chihuahua Enterprise*, himself a Roman Catholic, introducing into his columns a communication from Dr. Eaton with a graceful tribute, in the course of which he says: —

"The people of this city, and more especially the parishioners of Trinity Church, will regret the retirement and departure of Dr. Eaton from this city; but wherever God's missionaries go the world is benefited, and Chihuahua's loss in Dr. Eaton is another's gain."

A Goodly Heritage

THERE comes to hand the *ninetieth* annual report of the Hawaiian Evangelical Association. The very name of it is impressive, and its contents deepen the impression. Its cover bears the motto, "That they might have life," and every page of the substantial pamphlet suggests life in abundance. First of all its copious illustrations is a striking picture of Rev. Orramel H. Gulick, superintendent *emeritus*, standing alert on a solid rock pedestal, as if claiming the land. The tables and statistics that follow of work among Hawaiians, Chinese, Japanese, Portuguese, and whatever other race may there be found, the narratives of the different fields of endeavor, the pictures of strong racial leaders, of trim, attractive churches, of overflowing schools, all suggest prosperous, vigorous, Christian life. Clearly the old missionary leaven is working yet in that composite mass of humankind known as the United States Territory of Hawaii. Greetings and good wishes for the ninety-first year's work!

That the Men Pray

THE officers and executive committee of the Laymen's Missionary Movement have issued a request to the missionary boards and societies to set afresh before the Christian men of North America the fundamental need of a new life of prayer in connection with the work of missions. Recognizing that the work on the fields is moving forward with widening success, that missionary interest at home has become more intelligent and sympathetic, that the nations of the world are being stirred of God as never before in our time, and that there is now a remarkable opening of mind and heart toward the gospel, it is yet felt that something more than is being attained is necessary to meet the emergency and that the greatest need of the present hour is not organization or education or agitation, but prayer and the depth of life in God. To this end the Laymen's Movement urges a combined appeal to the men of all communions to draw near to God in the devotion of a richer love and a fuller faith and in the actual practice of believing and persistent prayer. We gladly second the call.

A Sunday School Oriental Tour

IN connection with its convention, to be held at Zurich next July, the World's Sunday School Association is arranging an Oriental tour for a party of fifteen Sunday school leaders, three of whom represent the Congregational churches and the American Board. Their itinerary calls for leaving San Francisco March 1, spending over a month in Japan, a fortnight in Korea, and three weeks in China; thence by Trans-Siberian Railroad to Moscow. They will have time for a good look at missionary and Sunday school work in the Far East. We wish them *bon voyage*.

THE ARRIVAL OF THE SLAV

By Dean GEORGE E. WHITE, of Anatolia College, Marsovan, Turkey

THE London *Spectator*, which is said to be the one paper read by all the diplomats of Europe, has consistently urged that the future of European international politics will largely be determined by the action of the Southern Slavs. If one looks at the ethnographical map, he will easily see that the great bulk of the Slavic people in Russia and its dependencies are separated by Austria, Hungary, and Roumania from another Slavic group lying further to the south. These are Bulgarians, Servians, and the Slavs of Macedonia, Montenegro, Bosnia, Herzegovina, Croatia, and fringes of Austria and Hungary.

The Southern Slavs have thus been broken into fragments politically, ruled, and rather ruthlessly ruled for the most part, by people foreign to themselves. The present war witnesses a large part of these Southern Slavs standing for the first time shoulder to shoulder. They number in all probably 15,000,000. The Bulgarians, who are a race originally related to the Turks, stand most nearly by themselves. All the others are Serbs, or closely related with the Serbian peoples. If they could all unite, or if the thrill of brotherhood which now pulsates among them could bring them all to a community of feeling and interest, their future might be one of great importance on the chessboard of the international game. Most of them were for many generations ruthlessly crushed under the Turkish heel. Still they are scattered in national allegiance, Austria being the one great Power which they fear, Russia the one great Power to which they look with longing eyes for sympathy. The day may be at hand when the Southern Slavs are coming to their own.

Practically none from these regions reach Anatolia College as students, but within the last few years we have been surprised at the arrival of Slavs from the Caucasus provinces, the Russian littoral of the Black Sea, and the coasts of the Sea of Azov. It is not so very

A LEZGHIAN FROM THE CAUCASUS

long since Russia took in hand the process of conquering and assimilating the magnificent mountainous region between the Black and Caspian Seas. Many of the peoples are kindred in blood with the peoples in Asia Minor.

So Armenians, Greeks, Georgians, Jews, Germans, Russians, one after another, have crossed the Black Sea and sought the education offered by one of the colleges located in Turkey connected with the American Board. As many as twoscore in number, they form a considerable group among our students. In general they are young men with big bodies, blue eyes, tight jackets, and

belts with brass buckles, presenting an appearance as far as possible removed from that of the characteristic Oriental, with his flowing robes and relaxed muscles. One might think that Russians would be difficult students to control, but this is not the case. When the teacher and the student face each other, none, perhaps, is more respectful and amenable to authority than the characteristic Slav. Some of Russian citizenship are Jews, and a smile plays over the features as they tell how they could not secure access to Russian universities because of their blood. Others smile similarly as they describe a rebellion among the students of some institution in Russia where they had been, when the students were scattered by mounted Cossacks, who rode in among them and disciplined them with their horsewhips. Their eyes seem to suggest dreamy ideals and the ability to endure anything for them if necessary. They all speak with the utmost respect of Tolstoi and of the influence which he produced among the common people, which, with or without a revolution, will certainly introduce an era of more liberty and more manliness as the years go by.

It is not so long ago that I enjoyed a coveted opportunity of visiting Russian soil, landing at Batoum at the eastern end of the Black Sea. Batoum was Turkish territory up to the War of 1877. Now it is transformed into a flourishing and adorned provincial metropolis, with its railroads, its beautiful gardens, its substantial buildings, its picturesque streets, its tea plantations and orange groves. Acquaintance with former students opened the hospitable doors. The process of Russification goes steadily forward among the inhabitants whose ancestors represented almost all nationalities save the Russian. The blood, even the air, of Russia draws and assimilates.

I thought I found the key of Russian character, concerning which I had often wondered before. It is essentially boyish, almost childish. Russia is the youth among the European nations. In the time of Peter the Great it was like a big, awkward boy, too bashful to enter the society of the other European Powers. Peter laid hold of the Russian coat collar and yanked the bashful youth forward to take his place among the gentlemen of Europe. The Russians

A RUSSIAN PEASANT

are warm-hearted, enthusiastic, loving, and lovable. They are also unrestrained, uncontrolled, impetuous. I remarked to an American friend that I believed in the future of the Russians. He answered, "I believe in the future of the Russians, but I am afraid of it, because there is so much power and it is controlled neither from without nor from within."

The heartless cruelty, the cynical faithlessness, the absolute despotism, that have seemed to mark the Russian bureaucracy in their dealing with other Powers or with their own people

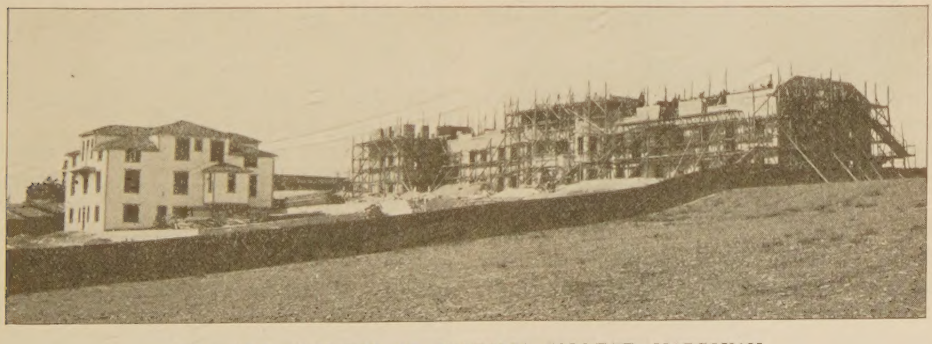
RUSSIAN MILITARY CHURCH, BATOUM

are enough to appall one. But surely if it is ever right to distinguish between individuals and their institutions, that distinction should be drawn here. Apparently Russia has a long road to travel before it will reach the position that its best friends desire for it. But after all, governments and institutions are made by people, and it is impossible for one to become acquainted with the people of Russia without believing that they must have a great future.

A service in a Russian church stands out vividly in memory. One, for example, was held in the early morning, and the audience was largely composed of men. The room was light and cheery, adorned with many pictures and candles. The worshipers made the sign of the cross innumerable times, the motions being up, down, right, left. The archimandrite with flowing hair, sandy beard, and wholesome face, who conducted the service, would furnish a good model for the picture of the Christ. Most of the service was chanted by the choir, and such singing! It was led without instrument by priests, whose voices would command attention anywhere.

Unlike most of the Eastern Church services, this one seemed really helpful to the people; but then the language was modern Russian, understood by all. One could not help feeling, however, that the influence of the service was in danger of being left at the church doors, judging by what one sees and knows of actual moral conditions in Russia.

Yet a church that promotes, and a government that encourages, the free circulation of the Scriptures in the language of the common people are not to be lightly esteemed. And indeed as soon as one sets foot on the soil whose symbol is the double-headed eagle, he feels that there is a real evangelical leaven at work among the people. There are many German Lutherans in the country. There are Baptist missionaries and congregations. There are Molocans and Stundists. There are Young Men's Christian Associations, and there is a degree of evangelical light and power that, by the grace of God, must grow and increase.



THE NEW HOSPITAL AT ANATOLIA COLLEGE, MARSOVAN

A KURDISH BABY

By Miss MARY D. ULINE, of Bitlis, Eastern Turkey

MOOSA'S baby girl was very sick. He told me about her as we came down from our mountain camp one bright October morning. Since school began I have been going back and forth from the city in order to sleep where the air is fresh and the nights still. Moosa, a Kurdish kavass (guard), had often accompanied me.

The sunshine was so glorious that day that I felt unusually happy. Everything was so beautiful that it seemed to me no one should be sad. I told Moosa to look at a lovely mountain in the distance covered by a thin veil of mist. Places in the city where the blue smoke was curling upwards from the houses, nestled in the thick growth of green, were pointed out to him. His attention was called to the vineyards newly planted on the mountain sides, but nothing seemed to interest him. "My little girl is very sick," was the principal thing he said.

When we reached the city I told him I would come to see the child as soon as possible. His attitude towards a baby girl was extraordinary. In the Orient no native cares much whether girls live or not, and when there is a large family of girls the father considers himself greatly afflicted and wonders what sin he has committed to be so punished.

That day was a very busy one, and I was not able to go to Moosa's house until after sunset. Krekor, another kavass, went with me. A ragged child came running out of an alley with the news that the little girl had just died.

A KURDISH MOTHER AND BABY

We walked up a few stone steps into a narrow court, and there, outside the one-roomed house, some women were throwing water over the little body. The child was as white as any American baby, and just as pretty. She smiled so sweetly I could hardly believe she was dead. I longed to lay her out properly and put a dainty white dress on her, but such a thing would have been unheard of here, and too sudden a departure from custom to have attempted it. Instead, the body was rolled up tightly in coarse cloth, tied to a narrow board, and covered with a dark shawl.

As Mazzes (her name) was a little Kurdish baby, a Mohammedan Mollah was called. He stood by her body, which had been placed on the ground, stretched out his arms over her, and chanted a few prayers to Allah, whose will it had been to cause the child's death.

All the women went into the house when the Mollah came, but I stayed outside with Moosa, Krekor, and the other men. Then I went in to see the little wife, a mere child of fifteen or sixteen, who had been married eight years. Among the Kurds infants are often betrothed and children are married. After sitting on the floor a few minutes, I went out into the court again.

Not twenty minutes had passed since the child died, but everything was over, and they were ready to bury her. The Mollah picked up the little corpse and carried it a short distance. Moosa, Krekor, Moosa's father, a kind old Kurd, and I, followed. The child was being taken to the cemetery, or rather,

the hill of bones and tumble-down stones they call a cemetery in Turkey.

In a few minutes we reached a little market where we met three men with spades. They walked ahead of our little procession. The Mollah handed the little dead baby to Moosa, and he carried her, his own child, the remainder of the way. It was dark. The lights of the city, in celebration of the Sultan's birthday, made the dreary spot where they were to dig the grave seem darker in contrast.

It was all so pathetic a scene — so different from the way in which we bury children in America and in other civilized countries. There was not a blossom, not even a bud or a bit of green for Mazzes, the little Mohammedan baby, and a coffin in this impoverished land would have been an undreamed-of luxury.

A LOYAL SERVANT OF INDIA[1]

LETTERS from India have brought the shocking news of the sudden death at Poona, November 21, of Rev. Henry G. Bissell, of Ahmednagar in the Marathi Mission. It was known that Mr. Bissell was in ill health; for two months the heart action had been wrong; he had been sadly depressed in spirits and confined for much of the time to his bed. The Prudential Committee, on physician's recommendation, had authorized a furlough in this country before the next hot season.

The loss that has thus befallen India is heavy indeed; the mission, his colleagues, his native brethren, the Theological Seminary of which he was a professor, the churches and the communities he served untiringly, are all sorely bereaved. For Mr. Bissell was exceptionally qualified for his task. A son of the land, associated with its people through childhood, speaking the Marathi tongue even better than the Indians themselves — it is said that Brahmans would go to hear him for very joy at listening to his use of the idioms and shadings of their speech — loving the people, at home with their characteristic ways of life, sympathizing with their every good quality and impulse, he was able to identify himself to a remarkable degree with those to whom he would minister.

Dr. R. A. Hume, writing for the *Dnyanodaya*, draws a striking picture of the man at his task: —

"The lines of missionary work in which Mr. Bissell excelled were evangelistic work, the planning and conducting of conferences and campaigns of various kinds, and especially leading in musical services of an Indian type. He was a good singer and very good in singing Indian music. In national fash-

REV. H. G. BISSELL

[1] Henry Gaston Bissell, son of Rev. Lemuel and Mrs. Mary Elizabeth (Beaumont) Bissell, of the Marathi Mission; born Milan, O., December 3, 1864; studied at Barre (Mass.) High School, Olivet College (1889), and Hartford Theological Seminary (1892); married, August 13, 1891, Miss Alice Theo King, of Breckenridge, Mich.; appointed missionary of the American Board to the Marathi Mission February 23, 1892, and sailed September 24, 1892; on furlough in America in 1895-96 and 1906-07; died at Poona November 21, 1912. Two sisters, Misses Emily R. and Julia, and one brother, Arthur D., have been members of the same mission, Miss Emily R. being now on furlough in this country.

ion, seated with his legs crossed under him, with Indian clappers in both hands, surrounded by a company of singers and musicians, he would sway his body, interject ejaculations and gospel appeals, and thus for hours would keep an audience marvelously stirred, while listening to his *bhajans* in the characteristic style of this country."

His service to the foreign missionary cause in this land was hardly less conspicuous. A natural orator, full of his subject, aglow with the passion of his own missionary fire, he fairly electrified the audiences who listened to his appeals. During his last furlough in the United States he was in great demand, and gave himself unstintedly, East and West, in public address and by private interview, to the cultivation of the missionary spirit, especially in behalf of his beloved India, whose needs were ever upon his heart.

A spirit so sensitive, intense, and responsive to shifts of situation and opportunity could not but suffer exhaustion and wear hard the rather slender body in which it dwelt. After twenty years of rich and rewarding service, the earthly limit was reached; the end came in India, where the tired body lies at rest; the spirit returned to God who gave it.

To Mrs. Bissell, coming now to this country with the three small children, and to the oldest daughter at Oberlin, the sympathy of a multitude of hearts goes out; likewise to Mr. Bissell's brothers and sisters, to the mission and to other missions by whom, as Mr. Alden Clark points out, Mr. Bissell was specially prized, and to the Marathi people, all left lonelier and needier for the departure of this ideal friend and helper. It will be impossible to fill his place.

DRIVING OUT A MISSIONARY[1]

"Erickson given ten days to quit Elbasan. Embassy advised.
(Signed) AMERICAN CONSUL."

THIS dispatch from Salonica, received at the Board Rooms the day before Christmas, brings to that date a story of trial and hardship almost unmatched in the records of the American Board. It follows closely a letter from Mr. Erickson, written in prison in Durazzo, which, if his plan availed, he slipped past the guard by the boy who brought him his meals, so that it caught a steamer just sailing. The letter reported that he had got so far on his way home (to Elbasan) from the sad journey described in last month's *Missionary Herald*. In that journey he had brought out his sick boy to Lausanne, where the delayed operation proved fatal, leaving him free to hurry back to Mrs. Erickson and the three small children, of whose welfare in that stormy land he had heard nothing for eight weeks.

Reaching Durazzo, he was arrested on suspicion (of what he could not learn) and put under guard, being allowed to talk to no one nor to communicate with his wife. The three days of imprisonment, till the letter was written, had been spent in vain interviews with officers looking toward some settlement of the case. It appeared that no mail went farther than Durazzo; letters to Mr. Erickson, and even his letters to his wife, were simply piled up at that port. The letter closed with these brave words: "Don't worry about me. It's all in the day's work and must end sooner or later. They have nothing to hold me on here."

Apparently they had not. The later cable would indicate that he was released and reached home at length only to be ordered away from Elbasan, thus fulfilling the Durazzo officer's word that he would not be allowed to live in the land at the present time, that the

[1] A letter from Mr. Erickson, received after this article was in type, describing the exit from Elbasan may be found in the Turkey section of the Foreign Department of this number.

country was so unsettled no missionary work could be done or would be allowed.

It has had a disturbed and dramatic career, this Albanian Mission of the American Board, from its start five years ago. It began with the sudden appearance of a live Albanian bey at the Board Rooms, who asked for the Secretary, and announced that he had come to get teachers for his people. When told that this Board only sent missionary teachers who carried the Christian message, he declared that he so understood; it would make no difference; his people, so far as they were Mohammedans, were only nominally so; they wanted the learning of the West, and would take the risk of its Christianity.

Secretary Barton chanced to tell the story of this strange visitor at a missionary convention; it impressed one of his hearers, a woman of wealth, with the result that she and another friend gave $25,000, to be spread over a five years' term in the founding of new work among the Albanians. Two married missionaries, Rev. P. B. Kennedy and Rev. C. T. Erickson, were found to undertake the pioneering, and were located at two important centers, the former at Kortcha, the latter at Elbasan. Mr. Erickson, indeed, was first placed at Tirana, but was driven out from there by the persecution of the Young Turk Party and re-established at Elbasan. Here he has held on sturdily, once being arrested and transported to Monastir, whence after wearying delay and negotiations he was allowed to return. His efforts toward permanent establishment, the securing of a mission compound, building of residence, school, etc., have been blocked by the Turkish government, which claimed the purchased land for public uses, only after long and patient pressure allowing another location instead.

Forced to live in a native dwelling, obstructed at every point of advance, living in the midst of disorder, plottings, and wild alarms, this missionary family has stuck to its post, hoping for better days and a fairer chance. That such hope was not unwarranted appeared when on a recent visit to Tirana, whence they were driven out, Mr. Erickson was received by the head men with profound cordiality; they welcomed him to the town, urged his return to settle there, and loaded him with demonstrations of regard.

It seems impossible that an enterprise so valiantly begun, into which life and treasure have been poured, and which has for its aim the blessing of that hardy Albanian people, 2,000,000 strong — a brave, patriotic, and eager race of men — should come to defeat by an order to be gone. God grant that better counsels may prevail, and that the settlement of the Balkan troubles may leave Albania open to the Christmas tidings!

ASTRONOMY AND CHRISTIANITY IN CEYLON

ALLEN ABRAHAM, for twenty-one years professor of astronomy in Jaffna College, Ceylon, has recently been elected a fellow of the Royal Astronomical Society of England, the first native Ceylonese to receive that honor. The occasion prompts the Jaffna College *Miscellany* to recount the astronomical fame of the old Batticotta Seminary, out of which the college grew.

Established in 1823 by American Board missionaries, it began with great difficulty to establish scientific truth in a country where the sacred books gave opposing accounts. The telescope was a help in astronomy; the witness of their own eyes dispelled the pupils' lingering doubts. In 1830 an eclipse of the moon projected a memorable discussion between the principal of the seminary and a famous native astronomer, Visvanantha Sastry by name. An almanac, published by this learned

ALL–CEYLON STUDENT CAMP AT NEGOMBO, AUGUST, 1912
Over fifty delegates in attendance; an inspiring and helpful occasion

Brahman, was found to contain three glaring errors in the calculation of the eclipse; his attention being called to the matter, he went over his work again, with the same result; others assisting him confirmed his reckoning. They took their stand by these figures, watching with evident pleasure the testing of the comparative correctness of the two calculations.

The attention of many in the district interested in the continuance of idolatry was aroused; it was doubted whether Europeans were able to calculate eclipses correctly without knowledge supposed to be gained from the Hindus by bribery. One learned man took pains to make the issue sharp and open that the decision might be clear, and arranged to be at the mission station as a witness at the time of the eclipse. It was recognized that not merely the truth of the traditional system of astronomy was at stake, but also one of the most popular arguments in support of the Hindu system of idolatry.

On the evening of the eclipse many assembled near the seminary to witness the result, when all, including the learned witness, had satisfactory ocular proof that the native calculation was wrong at the three specified points. It was a notable triumph for the seminary; the effect on different classes of persons was obvious. The ancient Hindu theory that two serpents, Rahvo and Kathu, periodically seized the sun and moon and then caused the eclipses was discredited by the accompanying lecture in the seminary chapel, showing by lamps and shadows what was transpiring in the heavens. The missionary teaching was vindicated; its opponents were silenced.

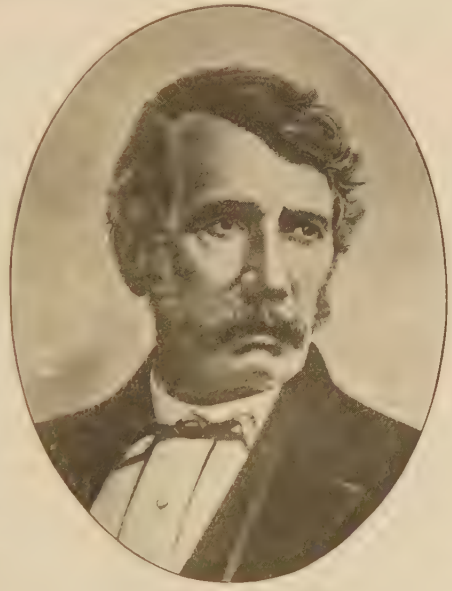
Throughout its history the seminary, and later its successor the college, have done splendid service in the liberalizing of thought and the establishment of a just and Christian knowledge in Jaffna. At length the present occupant of the astronomical chair, Professor Abraham, receives merited recognition of his contribution to the learning not only of Ceylon, but of the world. When Halley's comet was being studied in 1910, his prediction as to the time of its visibility, earlier than that of other astronomers, was proved true; moreover

he noted, what many eminent scholars overlooked, that the entrance of the comet into the orbit of Venus would retard its motion and affect the calculation of the time of its crossing the sun's disc.

THE IMMORTAL LIVINGSTONE

By Associate Secretary D. BREWER EDDY

SOME small men borrow momentary honor from the offices they hold. Other men, marked by power, reflect glory upon their task. Little Blantyre on the Clyde will be a remembered spot on March 19, because one such man will be glorified in the world's thought. Even from men who cannot rise to understand its motives, the missionary enterprise will win approval and honor, because long ago every man accepted Livingstone as the ranking missionary of modern times. He captured the popular imagination. He brought self-sacrifice and devotion to a great cause somewhat closer to the human heart.



DAVID LIVINGSTONE

Was there ever another missionary of the gospel whose mortal remains were borne in high honor by a Ship of the Line and under the protection of the national flag to a nation waiting in grief to lay them among poets, captains, and kings in its pantheon?

In rarest combination circumstance conspired with destiny to crown this hero. As we are numbering in mind the causes of the world's interest in his centenary, one little detail slips in before we dwell on larger themes. We will think of him in more personal terms, at least, because he knew and cherished the same traditions of Pilgrim and Puritan ancestry with us. He was a Congregationalist, sent out by our mother Board, the London Missionary Society. He is the only ordained Congregational minister that lies in the Abbey. This makes him no greater man, but it makes him dearer and nearer to us.

As Americans we claim a larger share in him than in other men of Europe, for our national pride was deeply touched when, after England had sought in vain to find him, Yankee persistence and energy pierced the impossible jungles and made possible that dramatic scene at Ujiji, where Stanley, backed by the Stars and Stripes, at last greeted the weary old man in the laconic phrase, "Dr. Livingstone, I presume?" No nation that has not known four years of awful war in behalf of the black man can thrill so deeply to the proud title, "Champion of the Slave." We know every weary mile of journey, every heartache and agony undergone in the self-same cause.

Livingstone has charmed the thought of boys and men because of the virility of his career. Men of courts and diplomacy are beyond our ken, but a man of camp fire and raft, of shoulder pack and stinted rations, wakes the old prairie-

tilling, wilderness-breaking spirit of America's frontiersmen. Just as the romance of Marcus Whitman sings to us a hidden note, or the stories of Daniel Boone and of David Crockett bind us to the early struggles for our territory, so we love Livingstone as the great spiritual pioneer, whose diary in commonplace words out-thrills the dime novel of decadent times. We can find in him those same undercurrents that made possible the typical American novels, "Uncle Tom's Cabin" and "The Deerslayer." Wading rivers, escaping the barbs of poisoned arrows, shooting elephants to save a village from starvation, standing on great platforms before vast audiences with that stiffened left shoulder that testified to the crushing jaws of the lion, thrown into a rapid stream from a boat overturned by a wounded hippopotamus, hunted, attacked, and almost overcome by Arab slave traders—these things may not be as true marks of greatness, but at least they are more interesting to us than the appearing of this hero of Africa before his queen and his king or the unending honors of cities and universities.

We love these three simpler, nay, even lower-planed elements in his story, but there are three others that comprise a valid claim to remembrance.

Livingstone is the shining witness to the argument that missionaries spread commerce. In his work this motive reached the point of danger. Many misunderstood and distrusted him because he was so deeply interested in England's securing the trade routes to interior Africa. He knew that the surest aid to civilization was the trading caravan and store. He dared to plan his life in alliance with the forces of business and not in defiance of them. So long as it cannot be discovered that he ever whittled down a principle or compromised a motive by a hair's breadth in behalf of "business," we may agree that he made it serve his own high purposes and not the reverse. But the fact remains that every traveler on today's railways and trails of Africa may well recognize his work as Pathfinder and Scout of civilization.

To the scientific world his work has remained as a monument of patience and accuracy. His records needed no corrections. His insight and judgment as explorer and geographer were unusually keen and final, while the long list of discoveries standing to his credit places him among the greatest of contributors to the knowledge of the world. The lakes Ngami, Nyasa, Shirwa, Bangweolo, and Mweru, the Lualaba River, the upper course of the Congo, were but a few of his prizes. There were no honors or medals in the gift of the learned societies that were not due to him.

As empire builder, also, he has his place. That simple consul's cap with its strip of gold braid was the entering wedge for many a dream of England's power. He called her ships and her men to follow on his trail in behalf of justice and liberty. New districts for trade, new tribes for influence, new provinces for conquest, follow the logic of nations, but they must first be led by the one man. Cecil Rhodes could not have done his final work without having a Livingstone on ahead.

"Plotted sites of future cities, traced the easy grades between 'em;
Watched unharnessed rapids wasting fifty thousand head an hour;
Counted leagues of water frontage through the axe-ripe woods that screen 'em—
Saw the plant to feed a people—up and waiting for the power!

. . . . . .

"God took care to hide that country till he judged his people ready,
Then he chose me for his Whisper, and I've found it, and it's yours!"

There yet remain the three greatest reasons for our admiration. Livingstone is one of history's true Reformers. He had been drawn into his life work by Moffat's story of "the smoke of a thousand villages" where no missionary had ever gone. A picture of other villages burning to ashes in the trail of the slaver was seared into his brain. His later years were spent in

the attempt to brand that condemning vision on the conscience of England and America. The wail of the Manganja slave gang, the awful sights of the Zanzibar slave market, were intensified in that scene from the hilltop east of Ujiji, where he counted seventeen villages in flames following the massacre in the Nyangwe market. These are the background of his cry to the world, which gathers up more of his life and thought than any sentence penned by him, "All I can say in my loneliness is, may Heaven's rich blessing come down on every one — American, Englishman, Turk — who will help to heal this open sore of the world." The world heard at last, and all too slowly fulfilled his dying prayer.

On his tomb the three words stand, "Missionary, Traveller, Philanthropist." And the greatest of these is "Missionary." Here he gives us his heart. Silvester Horne writes: "He was a man of many interests, but a single aim. He was a citizen of many worlds, but only as a citizen of the kingdom of God. He told his scientific friends in England before his last great journeys that he could only 'feel the way of duty' if he went out as a missionary. The cap he wore might be the consul's cap, but the head under it was thinking out the strategy of a Christian campaign." His life cannot be measured in the numbers of converts or churches, but the heart of his work was the spread of the gospel of Christ, interpreted in the broadest terms of man's welfare. The breadth of his work did not subtract from its height or its depth. Not many men can imitate him as the ideal missionary in these days of intensive and specialized labor, but we cherish him as ideal in devotion and in the unceasing spiritual power of his missionary career.

After the story is told and the facts are stated there yet remains the man himself as the chief magnet of our affection. The sturdy qualities of the boy weaver with book outspread on his loom; the picture of David the young man reading the 121st Psalm ("the traveler's Psalm," read by the great Traveler) in the humble cottage on that last evening; the awful loneliness that cries to us from the pages of his journal, and against which only his sense of duty incomplete was strong enough to hold him to his task; and last of all that unparalleled scene at Ilala, where, as though his body were taking for eternity the mold of his undying spirit in surrender and in faith, he falls asleep while on his knees beside the rude cot, his spirit going on and on, forever pleading for the despoiled and helpless black man so well beloved — in these, as in every thought, deed, and word, we see Livingstone the Man of Christ. Character triumphs over work, as did spirit over weary flesh. And we who serve the same ideals and the same Master can only give thanks for a life so nearly like the model he followed.

"To lift the somber fringes of the night,
To open lands long darkened to the light,
To heal grim wounds, to give the blind new sight.
Right mightily wrought he.

"Like Him he served, he walked life's troublous ways
With heart undaunted, and with calm, high face;
And gemmed each day with deeds of sweetest grace,
Full lovingly wrought he.

"Like Him he served, he would not turn aside,
Nor home nor friends could his true heart divide;
He served his Master, and naught else beside,
Right faithfully wrought he.

"Forth to the fight he fared,
High things and great he dared,
In his Master's might to spread the light,
Right mightily wrought he.
He greatly loved—
He greatly lived—
And died right mightily."

HOME DEPARTMENT

AN EXCELLENT SHOWING FOR DECEMBER

We are thankful for December. It was a most interesting month in the Board Rooms. Multitudes of churches all over the country sent in gifts in order to have them accredited on the year's apportionment. Early in the month these remittances arrived at the rate of about twenty-five a day. Toward the end of the month it had become a veritable flood, and the treasury clerks were working overtime. One banner day showed over two hundred separate remittances. Of these about half showed an increase, the others falling off somewhat. The last few days the situation reminded us of the way the California national election returns came in. First there was a gain, then a loss, then a gain. A week before the books for the month closed, gifts from churches and individuals showed a loss over 1911 of $4,194.87. During the next week this was changed to a gain in these items of $2,608.45. The tabulation below is full of encouragement, and bears out our forecast of a month ago. All classes of living donors show an increase, and we are particularly gratified to see how the Sunday schools have responded to our Christmas appeal. The totals in several columns would have been even better than is shown had not the receipts from one district office for the last three days of the month been unavoidably delayed. As it is, these will help us out on the January account. Let us all thank God and take courage. The churches are waking up and the Apportionment Plan is bringing results; the Kingdom advances.

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1911	$41,146.99	$3,857.94	$2,810.62	$17,668.80	$3,000.00	$678.67	$69,163.02
1912	43,653.69	3,959.69	4,277.86	2,856.57		1,032.99	55,780.80
Gain	$2,506.70	$101.75	$1,467.24			$354.32	
Loss				$14,812.23	$3,000.00		$13,382.22

FOR FOUR MONTHS TO DECEMBER 31

1911	$84,693.73	$16,828.78	$4,766.64	$97,329.29	$13,350.00	$6,442.43	$223,410.87
1912	88,848.05	9,901.36	6,613.52	103,404.81	2,500.00	6,507.49	217,775.23
Gain	$4,154.32		$1,846.88	$6,075.52		$65.06	
Loss		$6,927.42			$10,850.00		$5,635.64

THE OLD SOUTH APPEAL

Pastors and missionary committees who issue a letter before the American Board collection will be interested in the way the Old South Church of Boston handles the matter. Its letter, just issued, is a model of comprehensiveness, conciseness, and effective setting forth of the work before a modern

congregation. This letter is sent to the church people a week in advance. We are eager to learn the result of the letter, backed up as it is by much personal work on the part of the committee and by a sermon by the pastor, Dr. George A. Gordon. In some years this church has raised as much as $10,000 for the Board by means of its January offering. The letter follows: —

"The annual offering of the Old South Church and Society to the work of Foreign Missions under the American Board will be taken Sunday morning, January 12, 1913.

"The record of the past year in the mission fields, whether it deals with political upheaval and war, or with quiet progress in ordinary channels of missionary labor, is full of encouragement to support and increase the work of the Board.

"Some of the significant facts in that record are as follows: —

"1. The confidence of Moslems in their religion has been greatly shaken by the issues of the war between the Balkan States and Turkey, and the approach of the Christian teacher is thus rendered more effective.

"2. Nearly six million people in Macedonia are free from Mohammedan rule, and two million Albanians who have been seeking Christian teachers for years are now free from Turkish opposition.

"3. The new constitution in China and President Yuan Shih Kai declare for religious liberty.

"4. The four hundred millions of China and the one hundred and ninety millions of Moslems are offering the Christian church an opportunity never before presented.

"5. The vast importance of the foreign mission as a factor in the World Movement for Peace becomes more obvious in the face of these facts. Sir Charles Warren, administrator of Natal, once remarked, 'One missionary in the field is worth a battalion of soldiers.' Our outposts ought to be strengthened everywhere.

"Great as is the force and volume of the present work of the Board, with its 600 American missionaries and 5,000 native Christian workers, we must consider that an even distribution of these over the field would give more than 13,000 souls to each worker. Of ordained men giving themselves directly to evangelistic work, there would be five for each million of population. In all the mission fields there are great areas practically untouched by Christian efforts.

"The educational work of the Board, with its 77,000 students under Christian instruction, has a noble testimony to its value in the wide support it is receiving among the people themselves. The native contribution of the past year was $314,000 for the work, equaling the amount given to the Board by all the Congregational churches in our country and representing an increase of 12 per cent over last year, while our home churches gave 12 per cent less than last year. These native contributions came largely from countries oppressed by revolution, war, and poverty.

"It has been customary in Japan for each emperor to adopt some word as the motto of his reign. The new emperor has chosen for his motto, 'Righteousness.' The teachings of Christianity have accomplished much in Japan, and the outlook is most encouraging.

"Now we need to keep informed that our interest may be sustained; your Committee would recommend the *Missionary Herald* as an up-to-date magazine, full of carefully prepared, well-arranged intelligence.

"The Old South Church has been from the first the recognized leader of the Congregational churches in supporting the glorious enterprise of conquering the world for Christ. Her example encourages and inspires. May the new and unique opportunity presented today be improved. Henry H. Proctor, John L. Barry, Alpheus H. Hardy, Edward C. Streeter, Frederick Foster, *Committee on Foreign Missions, Old South Church.*"

AMONG THE GIVERS

Harvard Church, Brookline, Rev. Ambrose W. Vernon, D.D., pastor, has accepted the Apportionment Plan, and applies $2,500 of the $3,300 assigned the American Board to the support of our general work in the city of Madura, India. This matter has been under careful consideration, first by the Missionary Committee and then by the church at large, for a number of months. A church meeting to consider the whole matter of apportionment, including various assignments, remained until eleven P.M. in earnest discussion over the problems and responsibilities which were raised. The balance, $800, the church has voted to apply to the Board's work at Chikore in Rhodesia, South Africa. We venture to say that this great church, with two such interesting and diverse fields to support, will not lack fuel to keep its missionary fires burning brightly for many years to come.

Pilgrim Church, Duluth, Minn., where Rev. Charles N. Thorp has recently assumed the pastorate, is experiencing a missionary awakening. We have received a very ingenious and effective program for a missionary meeting, in which the pastor took them on "An Airship Trip around the World," visiting some of the leading stations of the American Board. The information which was imparted to them at these stations is something amazing. The pastor must have been a diligent reader of the *Missionary Herald* and of the other publications of the Board for many years. We recommend this plan to others, and shall be glad to send a copy of Mr. Thorp's itinerary to the first church which applies.

There is an individual giver in Iowa who has a noteworthy record among us for liberality and constancy. Here is the record of his gifts for a series of years: 1904, $500; 1905, $600; 1906, $500; 1907, $500; 1909, $250; 1911, $1,000; 1912, $1,000; total, $4,350.

A friend in a country town in Massachusetts has sent us $15 the first of every month for five years. May he be long spared and greatly prospered!

A lady in New York State sends $30 from time to time for the regular work without allowing her name to be used. In her last letter, after speaking of some special needs mentioned in the Herald and wishing she could help on them, she says: "I have always made it a rule to give to the general fund, knowing that you people at headquarters know the needs best." She is a wise woman.

A business man in Boston, whose liberal contributions have been referred to from time to time in these columns, discovers now and then new and larger opportunities for usefulness. His last offer is to enable the Board to open a new station at Barsi in the Maratti Mission in Western India, where the Board has decided to place a missionary for a number of years. This friend agrees to purchase the necessary real estate and to pay the salary of the missionary. This will be an important forward step, as Barsi is the gateway to an immense territory in the Nizam dominions, the largest native state, where little missionary work has been done. The gift comes most appropriately in the year of the centenary of the Maratti Mission.

This same friend, with company, now starting a new station in India, wishes to do the same for Africa, and agrees to pay the salary of the ordained man and the medical missionary for whom the Board is looking, hoping to reopen work at Bihe on the East Coast.

We are particularly interested to receive from churches analyses of their collections for the Board. Almost uniformly they reveal that the bulk of the money is given by a comparatively small number in the congregation. A New England church sends us the following analysis of its recent offering: Dr. A., $20; Dr. S., $50; Mrs. D. and son, $150; nine other individuals, $50; the congregation, $94; total, $464.

It is such situations as this that have emphasized the need of the Every-Member canvass.

FOREIGN DEPARTMENT

TURKEY

Relief Work at Salonica

That the distribution of relief to the multitude of sufferers by the war with the Balkan Allies is not haphazard and wasteful appears in Rev. W. C. Cooper's report of the way it was undertaken at Salonica when the inrushing Bulgarians and Greeks overwhelmed the Turkish population, driving them out from the mosques, where they had sought refuge, and looting them relentlessly. By the help of the Mohammedan priests officiating in the mosque, complete lists were obtained of responsible heads of the various families. Each head of the family was then given a ticket showing the number of members in his household (babies in arms not being counted). The lists thus collected aggregated at the time of writing about ten thousand souls and were constantly growing. For every four persons one loaf was given; each person thus had a quarter of a loaf of dry bread as a food supply for twenty-four hours. While the world in general does not love the Turk, Mr. Cooper urges that when he is defeated, disarmed, humbled, and starving, it is the duty of Christians to give him bread.

In the work of relief the missionaries co-operate with a committee, the honorary head of which is Queen Olga, of Greece, who came to Salonica with the king. The Greek pastor, the German pastor, the wife of the newly appointed Greek governor of the province, and the Catholic Sisters of Charity also take an active part. The committee was spending, at the time of writing, about $220 a day, $100 feeding over 4,000 people for twenty-four hours.

Money is needed, not only to keep alive the citizens of Salonica, but also to aid the Turkish population that was driven into the city by the Balkan Allies, like hares fleeing before a hunting party. It will take help to get them back to their villages, to provide them seed for sowing, oxen for plowing, and in some cases clothing and bedding.

⚜

A Plundered Village

Dr. House being on furlough, Rev. W. C. Cooper is in charge of the Thessalonica Agricultural and Industrial Institute. Some of the students reported that they had found the village of Asukla, about four miles from the school, deserted and partly burned, and that there was an unburied corpse there. Mr. Cooper determined to ride over and see for himself the situation. The following vivid picture is his account of what he found: —

"I took along one of our teachers who speaks Greek and Turkish, and a half hour in the saddle brought us to the place. It was a small village on the mountain side and had contained perhaps 125 houses. As we drew near we saw a few men moving about, who proved to be Greeks from near-by villages, some of them shepherds pasturing their flocks near, and others researching the *débris* to find if possible something to carry away. Starving dogs and cats were also prowling about, the dogs in their hunger still trying to guard the empty houses of their masters.

"We went first into the mosque, the most substantial building in the town, and found that it had been utterly looted. The gallery was partly burned, desk and lamps were shattered, torn rugs scattered in the mud outside, windows broken out and the door was torn down. We then rode about the deserted streets to see the burned houses. A house in such a village consists gener-

ally of one large room, with walls of bowlders and mud, and roof of poles and tiles. Thus when they were burned the four walls still stood and the tiles were fallen amid the ashes in the center. About half the houses were thus burned and also the sheepfolds. We entered a number of the houses which were left standing, and the sight was pitiful. The Turks in their flight had taken all they could, of course, and of what remained everything was stolen or destroyed. The floors were littered with rags from torn bedding or clothing, and with papers with writing or printing in Turkish; in many houses grain was found scattered about, where big earthen jars containing the villagers' scanty harvest had been emptied and the grain carried off. These jars, and several wooden chests standing empty in the middle of the floor, with covers up, were the only articles of value we saw in the town. The sum of all other articles which we saw would not sell for twenty-five cents; even the straw and the wood were carried away. Of domestic animals there remained not even a chicken, only the growling dogs and scurrying cats.

A Gruesome Sight

"We were about to give up the search for the body when a Turk and two big boys came along, and we asked them whether there was an unburied corpse in the place. They pointed to a white-washed house with two stories, one of the two or three two-story houses in the village. We rode over and dismounted. The first floor was like all the other floors, littered with *débris*. The second floor also was bare save in one corner; and there was what we were looking for — a stagnant corpse of a man in Turkish dress, brown, broad trousers, sandaled feet, and the ragged remains of a peasant coat; the fez was lying at one side, and the head partly eaten by cats. Who shall give answer in the judgment for the shedding of this man's blood? We quickly left the horrible scene, but I fear it will live in memory forever.

"By this time we found that a number of Turks had returned to see in what condition their homes were, and among them the hojah (priest). He promised to give the body burial, and in answer to our questions said that Bulgarian soldiers came first and disarmed the population, after which the Greeks from the neighboring villages came and did the work of devastation. We rode home wondering what the Turk thinks of Christianity when he receives such treatment from the hands of 'Christians,' and whether there will still be some in America to say that since these people are 'Christians' we ought not to send missionaries among them. But we wondered most of all what these villagers and thousands of others in like condition are going to eat this winter, and how they can sow their fields in the spring."

After the Fighting

Rev. George D. Marsh, of Philippopolis, writes, under date of December 5, of the look of things in the lull of the fighting: —

"The work of devastation has gone on with lightning rapidity. Now the chief task for a good many of us will be to try to repair damages. This is one phase of the situation. The carnage has been appalling, the suffering immense and intense, the loss enormous. We will hope that the gain will be broad, real, and abiding. I think that all consider peace a virtually assured thing now.

"The doors of opportunity will be wide open for us. This station ought to be prepared to take up work at once in Adrianople, Kirk Killisse, and on to the Black Sea. From all I learn, it seems to me that Bulgaria will be in control at Salonica and Monastir, and not Greece or Servia. If that is so, I shall feel much easier in regard to the future of our work in those cities and regions. Our work is known and appreciated and honored by so many of the leaders in Bulgaria that I am confident it will be encouraged and not repressed. We are keeping up work as well as we can in our outstations. It is rather difficult when so many of the men are away in the army, especially the young men who

are most active in leading the services. In two villages, at least, the Bible-women are leading almost all of the church services. What if one incidental result of this war should be to show us how to supply our pulpits when the pastors are so scarce?"

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Moslems Trekking

The *Orient* of November 27 contains this striking picture of a backward migration from the West to the East:—

"Constantinople is witnessing a strange sight in these days. The Turkish and other Mohammedan villagers from the Thracian plains are passing by the thousands through Stamboul, across the Bosporus, and off into Asia Minor. They are retracing the steps of their ancestors of five centuries ago, and leaving Europe to return to Asia.

"And the weird part of it is that in costume, conveyances, and manner of life there has been practically no change in these five hundred years. The wheels of their long, narrow carts have spokes in them now where they used to be solid wheels, and perhaps the rush matting that protects the family from the weather may be a little better woven. But the oxen or buffaloes that leisurely drag the household along, the barefooted wife or the sandaled husband with the goad, who pulls these lumbering animals by a string, and the primitive mode of life on their plodding journey, all belong to a bygone age. Apparently the five centuries of life on European soil have not affected to any perceptible degree their scale in civilization. These Asiatics have been in Europe, but not of it; and now, with the descent of the Bulgarian hordes upon the region, they pick up all their earthly belongings, save their stone or adobe huts, and trek back to the regions of Anatolia.

"According to their own admission, they are not migrating for fear of the Bulgarian troops. It is not because the advancing armies have burned their villages, for they have not; these refugees testify that whatever burning has occurred has been by the retreating forces. But they are leaving the farms and villages of Thrace for the same reason that some of these very same individuals left their Bosnian homes three or four years ago — because of a deep-seated aversion to living under any but Moslem rule. Call it prejudice, call it obstinacy, call it religious bigotry, call it what you may, the result is a preference for Mohammedan surroundings and government, with all the privations of a long, weary migration and an unknown future, rather than the comfort of their ancestral homes under foreign rule, especially the rule of those who were once their rayah — their flocks and herds.

"The British embassy has made a careful estimate of the number of these

SLOW PROGRESS IN TURKEY

poor folk, half-blinded by the too brilliant light of civilization, who are passing through this city to escape it, and the number already reaches the astounding total of 107,000, with the probability that from 75,000 to 100,000 more will follow. Of these, a small proportion have arrived here sans carts, sans cattle, sans implements, sans everything; and these the municipal government is preparing to shelter and care for through the winter. The rest are being conveyed by ferryboat, carts and all, over to the Asia side, to wander on wherever kismet will take them. Neither they nor the civil authorities seem to have any definite idea whither they are to go nor how they are to make a new start in life. We are glad to announce that Lady Lowther and her helpers are seriously considering using some relief funds in assisting these unfortunate victims of misdirected nationalism to exist through the coming winter. Many are receiving much needed clothing as they pass through the city. Disease has claimed many victims on the great trek; but so hardy is the stock and so inured to privations, that most will doubtless survive and manage somehow to start life anew."

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Relief Work from Constantinople

W. W. Peet, treasurer of the Turkish missions, writes from Constantinople, December 14, concerning the extensive relief work undertaken in that city, the ministering of which has been largely in his hands: —

"We have received, in response to telegrams from here, a number of which were signed by Mr. Rockhill, up to the present time about $30,000. We need fully $100,000 more.

"Our first work lay in the line of emergency hospitals. In this work we had the very efficient help of Major Ford, of the United States Army, who happened to be here on furlough. The doctors at Konia, Sivas, and Aintab telegraphed me their willingness to come and assist. Dr. Dodd, his wife, Miss Cushman, and a native nurse were asked to come, and have been in Constantinople for a number of weeks. Since the cessation of hostilities this work, of course, has considerably slackened, and Dr. Dodd has now returned to Konia.

"In addition to the above, mainly under the leadership of Mrs. Rockhill, who has worked most admirably throughout this period of stress, a cholera camp was instituted at San Stefano, to take the stream of sick soldiers who were coming from the front. A most magnificent work was done at that point under the leadership of Mr. Philip, first secretary of the American embassy. In this hospital work in the city we worked with the Turkish Red Crescent and through any channel where our services and means could best be used to advantage.

"The great problem now confronting us is the crowd of refugees who have been trekking through Constantinople on their way to Asia Minor. It is said that fully 120,000 refugees, practically all of them Moslems, have fled from Asia Minor, and at least 70,000 or 80,000 more will follow.

"At the request of the Red Cross Society, I have sent out letters in all directions, and these letters bring to light the fact that by far the larger part of these refugees have settled in the vicinity of Brousa and Eskishehr, some going on as far as Konia, but all of them in the western end of Asia Minor. At the last meeting of our chapter I suggested a plan to the committee for caring for these people, recommending the acceptance of an offer made by Dr. Post to assist us, and suggesting the appointment of Dr. Post as our field superintendent, to go over the region where refugees are to be found, to locate them, to get into touch with the government, and to form such committees as may be necessary to prosecute the work. We have already organized committees in Brousa and in Konia. We are also rendering assistance to a committee already formed in Salonica, where fully 20,000 refugees are now under the care of a local committee.

"I cannot close this letter without speaking of the magnificent work done by Mrs. Rockhill and the always cordial influence and help given by Mr. Rockhill in this enterprise. The necessities of the work which we have carried on together have brought us into closer contact and done much towards cultivating a friendship that possibly might not otherwise have been realized."

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The Ericksons' Exit from Elbasan

Writing from Lausanne, Switzerland, December 23, Rev. C. Telford Erickson describes the expulsion of himself and family from the Board's station at Elbasan, thus continuing the story told in the article in this number, entitled "Driving out a Missionary": —

"Now that we are safely arrived here I will recount to you some of the experiences by the way. After my release in Durazzo, I returned home to find that Mrs. Erickson had had no news whatever covering the last sad weeks. I remained at home Sunday, going Monday to the commander (Serb) to tell him of my arrival. He detained me for nearly two hours, then sent me home with orders to speak to no one nor leave the house once I had entered it. Upon arrival I found he had sent a guard of soldiers to enforce the order. These took possession of our yard and outside kitchen, and kept me virtually a prisoner. Mr. Tsilka they had imprisoned, and would not allow me to see him or talk with him about the work. I asked permission to remain a week to arrange my affairs. The commander replied: 'Your private or personal affairs are nothing to me. I will give you tomorrow to prepare, and the next day you must leave.'

"Our house was all in confusion, as we had just moved in; the library was for the most part piled on the floor. In one day we could do no more than get ready, so we left things as they were, packed the clothing, secured our horses, and prepared for the journey. We wished to start early, so as to make the steamer for Trieste; but they made it impossible by appearing on the scene with a paper from the commander saying my correspondence was confiscated, and they spent a couple of hours searching through books, papers, and finally our baggage, which was in the yard ready to be loaded. They collected a basketful of letters, private journals, etc., dismissed the horses I had, and went away. Late that evening they brought them back and said we could leave the next morning.

A Hard Journey Made Harder

"In the meantime the horses we had secured were gone, as the owners were afraid of their being confiscated like hundreds of others, and we had to put up with horses that were so poor and weak the army wouldn't have them even for pack horses. On these we prepared to leave; about 10 A.M. the order came, and we started with soldiers guarding us on both sides lest we speak to the people in passing. In the middle

A VILLAGE BARBER OF TURKEY

of the city there was a halt of nearly an hour for no apparent reason unless to exhibit us. When we did get away it was so late we could only make a khan five hours out, where we passed the night. The journey had its usual measure of hardship, with quagmires, bogs, and lakes of muddy water, steep river banks and bridgeless rivers, hard, dirty floors for beds, and meager fare; but we arrived in Durazzo the third day, Friday, and Sunday, the 15th, we took the steamer for Brindisi.

"In spite of the restrictions put on me, through Mrs. Erickson, my kavass, and the friends I saw before I went to the governor, I learned that there was much suffering among Albanian refugees, thousands having fled from their homes, taking nothing with them. The Servians are eating up the land like locusts, and so far as I can learn are paying little or nothing for grain, hay, bread, sheep, oxen, and horses. Under the circumstances, it does seem a pity that I am not doing something to relieve this distress. I have had a promise of some help from the Red Cross at Geneva, but they had proceeded so far in their work, mapping out all they could possibly do, that much cannot be expected. I believe, however, that in England, through Mr. Gentle Cackett, Sir Albert Spicer, and some others to whom I have access, I could get substantial help, and I ask your consent to do this."

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A Changing Temper

A native preacher who recently visited Shivilgi, one of the districts of Marash, reported a conversation with Markar Agha, the headman of the village, which is worth repeating as an indication of a changed attitude on the part of many in the land toward those whom they at first distrusted. Forty years ago, when the gospel was first brought to Shivilgi, this man beat the preacher and drove him out of the place. Now, in his one hundred and twelfth year, he deeply regrets that act and prays that he may be forgiven.

CHINA

Quickening the Pace at Foochow

Rev. Lewis Hodous, of Foochow City, writes of many signs of enlarging missionary work in the new times. The mission's book room on the main street is crowded every night. Recently he had the pleasure of addressing three hundred men, as many as could crowd in. The Union Theological School, in which Methodists, the Church of England, and the American Board are joined, is now in working order, having nine regular teachers and sixty students (think of sixty educated Chinese in training for the Christian ministry among their people!), and many more expected next year. A fine new hospital is soon to be dedicated. Plans are being perfected for a union university, and ground is about to be broken for the union kindergarten training school. On the docket is the building of at least five churches. This year, the first of the republic, will be a red-letter year as far as accessions to the churches are concerned; one of the number has already doubled its membership in the past six months.

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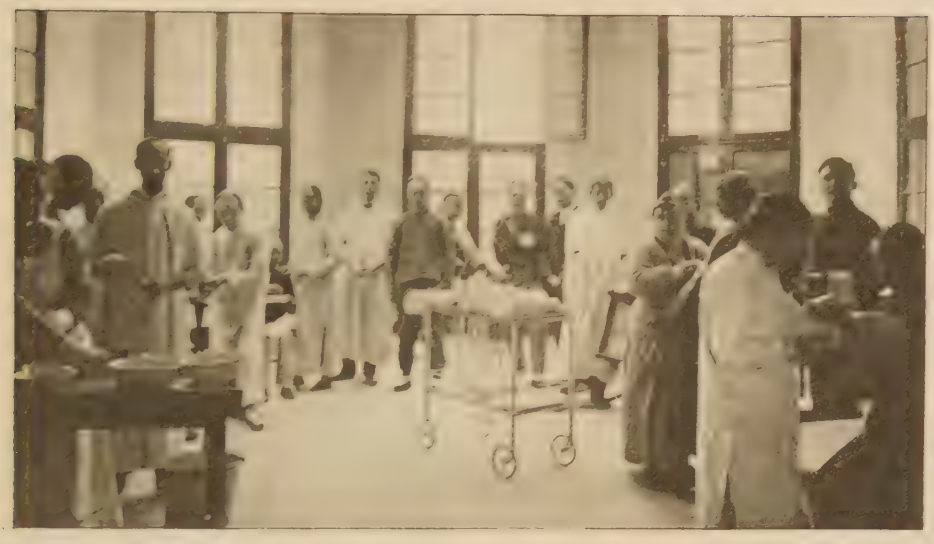
President Beard Sees New Foochow

Rev. W. L. Beard, who last autumn left the secretaryship of the American Board's Middle District to return to China as president of Foochow College, has arrived at his post. "It's good to be back where you can feel things move," he writes, which, in view of the fact that his last three years have been spent in New York City, indicates the pace of China today. He notes with pleasure several signs of the passing to Chinese pastors and other leaders of more authority and responsibility. The term by which the missionary has been designated (religious teacher or manager) is now changed to that by which the pastors are known (shepherd or pastor). The name of the church in Foochow on some of the printed matter has been changed from the "American Board Church" (or Society) to the



OPERATING ROOM AT FOOCHOW HOSPITAL AFTER THE BATTLE

Dr. Kinnear stands at the left; Mrs. Kinnear is at the right binding an arm; Chinese and foreign nurses, attendants, and Red Cross helpers are mingled with the patients

"Congregational Church." The Chinese also are taking much interest in the adoption of a polity by which the Congregational churches of the region are to be organized, which polity gives to the missionary a vote equal in weight to that of a Chinese pastor, all sign of autocracy being removed.

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Dr. Kinnear Honored

Dr. H. N. Kinnear, head of the mission hospital at Foochow, was recently honored with a decoration from the government, for services rendered at the time of the revolution. He speaks modestly of it; says the medal has not yet been delivered, but that the certificate given him indicates the bestowal of the third order "of something or other," and shows that General Sun has not forgotten the work done after the fight in which the city was taken by the revolutionaries.

As significant a recognition, in a way, was made at the time of the Foochow celebration of the commencement of the fight for freedom from the Manchu yoke. Mingling with the crowd which filled the streets to watch the procession, Dr. Kinnear happened to be standing opposite a shop where a number of people were likewise observing the parade, when some of them came over and brought a bench for the missionary party, later bringing them tea and cakes and showing most cordial good will. At length came the explanation, that they had brought a son of the family to the hospital the year before, where he had been healed of some sort of sore on his thigh, for which they felt greatly indebted and offered these attentions.

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Within One Lifetime

An important event in the Foochow Mission of late was the death of Pastor Ding, the first Congregational pastor of the mission. His life spanned a great change in China and great progress in mission work. When he made his first trip to Shaowu with some of the earlier missionaries he got separated from them, and they supposed him to have been killed, only to have him report just in time to take the boat back. Several times he was exposed to danger on account of his preaching.

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Helping the Tartars

An interesting bit of news from Foochow is, that realizing the straits into

which the Manchus have been driven by the course of events, Dr. Kinnear devised a way to provide them with work by which they could earn something more than their food. In response to the suggestion, one Monday morning a gang of Tartar men appeared, ready to work at the grading going on about the new hospital premises. Unaccustomed to hard work, they proved awkward and slow, but had kept at it for three days, showing their willingness to learn, and earning the low wages that were given them. Dr. Kinnear reports it as the first step in the proper evolution of these people, who have never known what it means to earn wages and to be independent.

Two of the Tartars wounded in the fight a year ago have been taken on as hospital watchman and coolie. While it would not have been good policy to have used so many Tartars last year, the antipathy toward them has so passed that the Chinese themselves say that the action ought now to produce no ill feeling.

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Anti-Foot-binding Crusade in Shaowu

A letter from Mrs. E. D. Kellogg, of the Shaowu station in the hill country of Foochow province, shows the part that Christian Chinese women are taking in advancing one of the reforms to which the new China is committed: —

"The new magistrate is very anxious to introduce reforms as rapidly as possible, and for that purpose he has officially appointed a number of women — chiefly Christian women — to go out and urge the women to unbind their feet. Last Saturday I was asked by Mrs. Pastor Diong, who was appointed by the magistrate as the head of this little band of women, to attend one of these house to house meetings. When I arrived the meeting was well under way, and the speaker was addressing the audience at the top of her voice and speaking very rapidly. Consequently I missed a good deal that was said, for my ears are still very slow to hear. But I will tell you some of the things that she said: 'Small bound feet you think are beautiful. They are not beautiful. They are ugly, very ugly. When a woman has bound feet she cannot work

SETTING THE EXAMPLE

Girl teachers in Shaowu Girls' Boarding School; note the unbound feet

well, and doesn't make a good wife. It is like a beautiful tree with leaves and fruit and flowers. You gather the fruit and flowers and think the tree is beautiful. But if the roots are cut off the tree will slowly become useless and die. Now Siensen Niong's feet,' pointing as she spoke to my feet, 'her feet are good to look at. She comes from America, and in America none of the women bind their feet. They all have big feet. The condition of Chinese women is very pitiful. We women have our own homes and children, but we are glad to go out and try to get you women to unbind your feet.'

"After her Mrs. Diong spoke and told them that I had a little daughter, and that she would be able to go to school and to worship and to be strong and well. This would be very different from a little girl whose mother bound her feet and ate opium and kept the

little girl at home where she could not learn to study or pray. After this the meeting ended, and the women gave thanks for the little talk."

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Educating China's Women

Miss Luella Miner, principal of the North China Union College for Women, at Peking, was recently invited to speak at the opening of a new girls' school under the patronage of the wife of a major general. She writes of the event as follows: —

"The school is situated on Twelfth Street in the 'Flower Garden' of a former official of the first rank, not far from the Cabinet Building — a beautiful place, with many courts and picturesque nooks. About a hundred girls are registered to attend. We met many interesting men and women, several of the men having positions in the government or in the president's secretariat. When I found what a function it was, I was glad that I had refused to make a formal speech and that my few feeble remarks were at the very end of the program, which began with the premier. He did not make a very long speech and he slipped out long before they got down to me. General Tuan, the head of the president's body guard, the acting president of the government university, Ma Liang, the vice-president of the Board of Education, and several others made speeches. I was glad to note the sensible, conservative tone in regard to the position of women. One of the teachers of the school, Miss Wu, from Central China, gave a fine setting forth of the ideals of the school, mentioning love as a fundamental virtue, and referring to the kindness of Jesus to all classes of society. The time has passed when the Christian church in China is despised for working for the poor and ignorant."

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Christian Influence in the New China

Writing of the reception given to Dr. Sun Yat Sen by the Christians in Peking last September, Rev. A. B. DeHaan, of Pangchwang, emphasizes the significance of the affair from the Christian standpoint: —

"To have the nation's ideal, the nation's hero, as guest of the church in the capital of the republic means that men of every class are going to look with greater respect upon an organization and a religion which can receive such recognition from the nation's foremost man. No other religion or sect has offered to invite him as their guest. It shows the virility of Christianity and the interest taken in public matters by the Christian church. So one thinks that the day of despising our cause is gradually passing. A religion which today has liberty for its propagation and which numbers among its followers many of the leading men of the nation is bound to grow in the esteem of the common people. The overthrow of the Manchus resulted in the establishment of a republic. Yes, more than that, it is to result in the coming of the larger civilization of men which draws no national boundaries and which is controlled by good will. Jesus called it the Kingdom of God."

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The American Missionary Association in China

The reference made to Dr. Fong F. Sec, of China, in the December *Missionary Herald* called out from Rev. George W. Hinman, formerly American Board missionary of Foochow, but now the American Missionary Association's field secretary for the Pacific coast, the information that Dr. Sec was one of the products of the American Missionary Association's work. Twenty-five years ago he was a boy in its night school at Sacramento, Cal., where he began to learn English. He was brought to faith in Christ through the teaching of Mr. Chin Toy, successor of Jee Gam in the San Francisco Chinese church. A loyal worker in the Berkeley Chinese Mission sent Fong Sec to school, then to Pomona College, whence, after some post-graduate work in the University of California, he went to Columbia. He is now on the editorial staff of the Com-

mercial Press at Shanghai, translating the new government school text-books, which are being sold by the hundred thousand, and which had large influence in creating the New China. He stands thus not only as representative of those in China who have been "turning the world upside down," but "as one of the hundreds and even thousands of men who, having learned Christianity and democracy on the Pacific coast, have gone back to scatter their ideas broadcast in the soil they know how to cultivate better than Americans."

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The Wonderful Wall of China

A summer's day trip from Peitaiho to the Great Wall of China, about twenty-five miles away, impressed Mr. DeHaan with the magnificence of that revelation of China's enterprise: —

"One stands amazed at the very audacity of the plan, namely, to build a high brick and stone wall along the whole northern border of the country, extending for hundreds and hundreds of miles, yes, into the thousands. The Chinese call it the 3,333 mile wall. It is built over mountain and valley regardless of the stupendous difficulties involved. The monarch who built the wall so as to protect the nation from the Tartar invaders on the north can be compared to the Pharaoh of Egypt who built the pyramids, although the latter, perhaps, are less of a wonder than this wall. Millions of Chinese built their lives into this wall. All natural formations were used where possible, so that the actual wall completes what nature tried to do when it threw up these mighty mountain ranges during past geological times. This wall is perhaps twice as wide at the base as at the top, and the top is broad enough for a four-horse team and wagon to drive upon and still have room to spare. Its height varies according to the location. I saw places where it must have been almost fifty feet high and mostly built out of solid stone facing filled in with dirt. The bricks used are large, often weighing fifty pounds. The lime used is remarkable, for in many places it has stood the wear and tear of the climate better than the brick and stone. This wall was first built in the third century before Christ, which would make it at least 2,100 years old. It has been repaired since then in places. It will always occupy a place as one of the wonders of the world."

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INDIA

A Great Christian Endeavor Convention

It was held at Madura, South India, November 14–17. Rev. J. J. Banninga, of Tirumangalam, who had much to do with the arrangements therefor, writes of it thus: —

"Christian Endeavor is not new in India, having been organized here early in the eighties; and it has flourished ever since. Madura took a lead in the work from the very beginning and now has the strongest district union in all India. There are more than 300 societies and over 9,000 members in this mission. When the South India Committee decided to hold a convention for the Tamil country this year, they could think of no better place than Madura, which has always been recognized as the capital of the Tamil country.

"That the convention was a success there can be no doubt. More than 250 delegates came from other districts than Madura, and fully 750 came from places outside of Madura town. While the largest meeting numbered not less than 2,300, there were several in which the attendance numbered from 1,200 to 1,600. We call such meetings large in India, where the Christian population of a place is such a small proportion of the whole. There are in Madura and the immediately surrounding villages not more than 2,000 adult Christians. Thus you can see that a large proportion of them must have been present.

"The meetings themselves were of a high order. It need hardly be stated that this was so when one knows that among the speakers were Dr. R. F. Horton, of London, and Dr. Stanley White, secretary of the Presbyterian

AN INDIAN CHRISTIAN ENDEAVOR CONVENTION

This picture was taken in West India, at Sholapur in the Marathi Mission, the delegates being gathered outside the mission residence

Board of Foreign Missions at New York. There were also many missionaries and Indian leaders present, who gave us of their best, and we are certain that no one went away empty if he had a desire to be filled.

Pilgrim's Progress to Music

"There were several features that attracted attention, though they may not have been more important than others. Among these we must mention first the great concert arranged by Mr. Jeffery and others of the Madura Mission, in which the story of Pilgrim's Progress was told in song by singers in costume. The songs were written by Indian Christians of this district and sung by choruses and individuals connected with the schools of the mission. The whole was most creditably done and great praise is due all who took part in it. Those that heard it will never forget the closing scene, where Christian, ready to sink in the river of Despair, is told by his companion of the band of Shining Ones that he sees standing on the other shore, and of the final chorus that these sing as they approach with waving palm leaves. As they stood on the platform the front row was composed of young women dressed in white. As they sang and waved their palm leaves we could well imagine that we saw an angel chorus from the skies. It certainly thrilled the whole audience, and missionaries of long residence in India said they had never seen its equal in this country. The libretto is to be published and we doubt not that the concert will be repeated in many a place throughout the Tamil country.

The Procession

"Another attractive feature of the convention was the procession. This started from the convention hall after one of the afternoon meetings and marched through some of the principal streets of the town. I do not think that it is too much to say 'that the whole town was moved, and they asked, Who is this?' About 1,200 were in line, and as they marched they sang. People crowded into the streets to see what was up, and they were told that this was a part of the army of the Lord. In the line of march there was a bullock cart

on which had been built a representation of a lifeboat. It was manned by Juniors from Pasumalai. A Madras paper, in printing the report of its Hindu reporter, said the boat represented Noah's Ark. There was also another little bullock cart belonging to one of the India pastors. On each side of the bullock was a large Christian Endeavor monogram. These certainly would have attracted attention at home. The girls of the Mangalapuram school made a fine picture as they marched four abreast. They carried long chains of green leaves interspersed with bright flowers, and were the finest part of the procession."

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The Native Arm

The accompanying picture is a forcible reminder of how missionary influence is reduplicated and extended in the working of a mission station. For it shows the helpers of one station, Aruppukottai, at their annual examination on the veranda of the mission residence. Mr. Jeffery speaks of it as a university extension course, calculated to keep them up to par. Earnest and fine faces they are, so far as they are visible; note the gray-haired woman in the right foreground. Evidently they are doing their best. It is fine to think of what they carry into the life of the Indian community thereabout.

⚜

Union in Theology

It often seems that theology is the hardest field of all for church union. Men can unite in action when they cannot in thought. They come together on the field of service; they separate when they reflect on their faith. Here also the foreign missionary enterprise is pointing the way; it has united missions of different denominations in maintaining theological schools. It has done this in Africa and China and India. In South India, where appear the largest and most hopeful union efforts of the Indian Church, a fine demonstration of real unity is being made by the establishment of a Union Theological Seminary at Bangalore, maintained by five missions: two Presbyterian, the United Free Church of Scotland and the Reformed Presbyterian Church of America; two Congregational, the London Missionary Society and the American Board; and the Wesleyan Missionary

A CHRISTIAN WORKERS' EXAMINATION IN SOUTH INDIA

Society. The *Dnyanodaya* reports the laying of the corner stones in November of the new buildings: a hostel, the main block with lecture hall, class rooms, library, and chapel, the principal's house and a professor's residence, the cost of which, including site, was over a lakh of rupees. Rev. Dr. Horton, of London, and Dr. John R. Mott participated in the exercises.

JAPAN

Church Extension in Osaka

The twin cuts represent the two latest additions to the Kumi-ai (Congregational) churches of the city of Osaka.

KUJO CHURCH, OSAKA

No. 5, the Kujo Church, was first occupied in 1906; No. 6, the Umeda Church, was opened in the year 1912. Both these buildings were made possible by the aid of the Church Loan Fund of the Amer-

UMEDA CHURCH, OSAKA

ican Board Mission, which it will be seen is rendering a service in Japan similar to that of the Congregational Church Building Society in this country. Rev. George Allchin, to whose wisdom, skill, and energy this piece of propagation is largely due, sends with the pictures a map of Osaka, showing the routes of the electric car lines and the location of the six churches, which are widely distributed and judiciously placed.

THE PORTFOLIO

The Gospels and the Apportionment Plan

They have lively annual meetings at the Tabernacle Church, Salem, of which Rev. DeWitt S. Clark, D.D., is the honored pastor, if we may judge from one report which has come to our notice, that of the Woman's Missionary Society, presented by Miss Emma H. Short, secretary, from which the following is an extract.—THE EDITOR.

The Apportionment Plan has been conspicuously before us this year, both as an auxiliary and as a branch.

The woman in the temple corridor putting all her living into the temple chest did not need the inspiration of the apportionment plan, and Jesus did not bring it before her. Jesus Christ just looked on and approved.

But when the young millionaire came to Jesus, Jesus applied to him the apportionment plan. And Jesus did it

with an authority not vested in any finance committee of our Congregational boards today. Jesus' method of testing to see whether the young man's business methods needed investigation was a very simple one. Jesus found out whether the young man's money had been made on the basis of the second table of the Decalogue. The young man came right up fearlessly to the Ten Commandment test: "Master, all these have I observed from my youth." A man that makes his millions and keeps the Ten Commandments at the same time has a right to every dollar that he possesses, and he is a credit to Palestine or New York or Chicago. Jesus looking on this Palestine millionaire loved him. Of course Jesus would love him; and Jesus is just as ready to love any American millionaire today — on the same basis.

Then Jesus made the apportionment, "Go, sell whatsoever thou hast and give to the poor; and come follow me." And Jesus told him what his dividends would be — grander dividends than Wall Street ever dreamed of — "Thou shalt have treasure in heaven." The young man had handled stocks extensively enough to feel intuitively that he might be missing the chance of a lifetime not to make sure of the tremendous returns of these foreign investments. He went away sorrowful, for he had great possessions.

The Gospels tell us of another interview between Jesus and a rich business man. Zacchæus had not kept the Ten Commandments, and he knew that he had not; but when he saw his chance to be saved, he determined to hold on to that chance, cost him what it would; and he did hold on, and he told Jesus what it was going to cost him, and that he was ready. He stood up manfully and told Jesus that he was going to sterilize that bank account of his. The Mosaic law had provided for just such financial sterilization. The divine response of Jesus was a swift one: "Today is salvation come to this house." Jesus is just as ready to save a rich sinner as a poor one, and here was a rich sinner just as ready to be saved as a poor one.

It did not take Zacchæus long to explain to his bookkeeper the overturn in the office. The bookkeeper had to get a copy of the Ten Commandments and of the Mosaic law of restitution, and hang them right up over his roll-top desk. Then Zacchæus explained to his bookkeeper the apportionment plan, and told him to find out the church treasurers, and to pay over to them one-half of his property at once, out and out.

Just as quickly as the banks opened the next morning Zacchæus's office clerks were seen flying with checks in every direction. The minute that Zacchæus became a Christian, his salvation meant money at interest to his church and to all seven of the Congregational Benevolent Societies. "Today is salvation come to this house." Jesus Christ then has established a vital connection between the salvation of the soul and the money market value of his kingdom on earth and here in America today.

THE BOOKSHELF

Arthur T. Pierson. A Biography by His Son, Delavan Leonard Pierson. New York: Fleming H. Revell Co. Illustrated. Pp. 333. Price, $1.50 net.

An intimate picture of a zealous and gifted servant of God by one who had not only the first-hand knowledge of a son, but who also for the last twenty years was his father's companion and co-worker in editing the *Missionary Review of the World.* "A Spiritual Warrior, Mighty in the Scriptures; a Leader in the Modern Missionary Crusade" is the sub-title of the book, and the life story, told with frankness and much detail, reveals the figure of an intense, single-eyed, devoted advocate, both in the earlier years of pastoral service and in the later period of missionary propaganda. The more per-

sonal and lovable side of the man's private life, his family relationships, and his religious experience are also brought out in this son's tribute to his father's power and charm.

Children of Borneo. By Edwin H. Gomes, M.A. New York: Fleming H. Revell Co. With eight colored illustrations. Pp. 93. Price, 60 cents net.

A remote and queer people — the Dyaks of Borneo — are here described, with their curious customs and beliefs, in language that boys and girls can easily follow. The pictures are very gay and striking; a short chapter at the close adds the missionary touch to a story strange enough to provoke the interest of a healthy American boy.

Sun Yat Sen: or The Awakening of China. By James Cantlie, M.A., M.D., F.R.C.S., Dean of the College of Medicine, Hongkong, and C. Sheridan Jones. New York: Fleming H. Revell Co. Illustrated. 12mo. Cloth, $1.25 net.

To some interesting, well-written chapters by Mr. Jones, Dr. Cantlie has added his own intimate knowledge of the character and work of the "Washington of China." No one could write more informally or appreciatively. For twenty-five years Dr. Cantlie has been the closest of friends to Dr. Sun, both at the Hongkong College of Medicine and at the author's home in London. The narrative is therefore of value as one of intimate appreciation. Its inspiration comes from an enthusiastic yet restrained portrayal of the man who gained and held the confidence of so many millions of his fellow Chinese by his "convincing honesty and unselfish patriotism, simplicity of character, and readiness to endure all for his country's sake"; and who was able to unite all classes, guilds, and sections in a victorious combination against the intrenched Manchu, thus overthrowing an empire "more alien to that of his forefathers than the republic he himself established," . . . "restoring China to her true, her normal self." The book is most readable.

Dr. Cantlie asserts, by the way, that Dr. Sun was born in China, in the province of Kwangtung, in a remote village some thirty miles south of Hongkong. His father was a Christian convert, employed as a missionary agent by the London Missionary Society. E. F. B.

Papuan Pictures. By H. M. Dauncey. London: London Missionary Society. With 63 illustrations from photographs by the author. Pp. 184. Price, 2 shillings.

After seventeen years of adventures among the people of whom he writes, the author relates his experiences of one and another sort in a familiar and straightforward style, with young people particularly in mind. Here again the make-up of the book is gay and attractive; open it where you will it catches attention.

THE CHRONICLE

Departures

December 21. From Boston, Mr. and Mrs. Edgar M. Flint, on their way to the Madura Mission. They will stop in Europe that Mr. Flint may take up some special studies.

December 31. From Boston, Dr. and Mrs. Floyd O. Smith, to join the Eastern Turkey Mission. They are to tarry some time in Europe while Dr. Smith prepares for the required medical examination in French.

January 9. From San Francisco, Mrs. Jesse B. Wolfe, on her way to the Shansi Mission. Mr. and Mrs. Wolfe were appointed missionaries of the Board last spring while in China, and Mrs. Wolfe soon came to this country for a short leave of absence.

January 8. From New York, Mrs. J. P. McNaughton, returning to the Western Turkey Mission after a leave of absence.

Arrivals on the Mission Field

November —. At Durban, Natal, South Africa, Miss Edithe A. Conn.

November —. At Manepay, Ceylon, Miss Minnie K. Hastings.

November 10. At Foochow, China, Rev. and Mrs. George H. Hubbard, Misses Daisy D. M. Brown and Elaine Strang.

November 11. At Ahmednagar, India, Mr. Wilbur S. Deming.

November 16. At Foochow, China, Rev. W. L. Beard.

November 18. At Madura, India, Rev. and Mrs. W. P. Elwood.

November 22. At Sholapur, India, Rev. Richard S. Rose.

November 27. At Yokohama, Japan, Mrs. George Allchin.

December 2. At Yokohama, Japan, Miss Charlotte B. DeForest.

December 2. At Taikuhsien, Shansi, China, Rev. Wynn C. Fairfield, after a short stay in the United States, because of the illness of Mrs. Fairfield.

ARRIVALS IN THIS COUNTRY

January 1. At New York, Rev. and Mrs. Harold I. Gardner, of the Central Turkey Mission.

MARRIAGE

December 25. At Curtis, Neb., Miss Mabel A. Ellis, of the North China Mission, and Mr. Hugh Hubbard, who was appointed a missionary of the Board, December 31.

BIRTH

October 18. At Bitlis, Turkey, a son to Rev. and Mrs. H. A. Maynard.

DEATHS

November 3. At Winchendon, Mass., Mrs. Lucy A. (Rice) Hitchcock, widow of Rev. M. H. Hitchcock, formerly of the Board's missions, first in Ceylon and later in Western Turkey. Mrs. Hitchcock has resided in Winchendon since 1901, where Mr. Hitchcock died, January 28, 1910. (See *Missionary Herald* for March, 1910, page 104.)

November 21. At Poona, India, Rev. Henry G. Bissell, of the Marathi Mission. (See page 61.)

January 1. At Grinnell, Ia., Miss Mary R. White, daughter of Rev. G. E. White, of the Western Turkey Mission.

January 6. At Columbus, O., Mrs. Josephine L. Coffing, formerly of the Central Turkey Mission. (Further notice next month.)

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Auburn, High-st. Cong. ch., 30; 6th-st. Cong. ch., 6.93,	36 93	
Bangor, All Souls' Cong. ch., 150, and Hammond-st. Cong. ch., 75, both toward support of missionary, 225; East Cong. ch., 3,	228 00	
Bath, Cong. ch., 5; Rev. Omar W. Folsom, 5,	10 00	
Belfast, 1st Cong. ch., for Aruppukottai,	20 50	
Benton Falls, Cong. ch.	8 00	
Bethel, Cong. ch.	5 00	
Bristol, Cong. ch.	2 62	
Brooksville, West Cong. ch.	5 00	
Cornish, Hillside Cong. ch.	10 00	
Cumberland Center, Cong. ch.	27 00	
Denmark, Cong. ch.	5 00	
East Machias, Cong. ch.	4 00	
Freeport, South Cong. ch.	4 00	
Gardiner, Cong. ch.	25 00	
Garland, Cong. ch.	2 00	
Greenville, Cong. ch.	3 50	
Hampden, Cong. ch.	9 55	
Harrison, Cong. ch.	5 00	
Kennebunk, Union ch. of Christ,	20 00	
Lewiston, Pine-st. Cong. ch.	46 00	
Limerick, Cong. ch.	10 00	
Lyman, Cong. ch.	4 00	
Machias, Center-st. Cong. ch.	11 24	
Masardis, Cong. ch.	3 00	
Minot Center, Cong. ch.	30 00	
Norridgewock, Friend,	10 00	
Norway, 2d Cong. ch.	20 90	
Oxbow, Cong. ch.	2 82	
Portage, Cong. ch., for 1913,	5 00	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 277; Williston Cong. ch., toward support Rev. H. K. Wingate, 125; Woodfords Cong. ch., 72.84; St. Lawrence Cong. ch., 50; Rev. George Wm. Kelley, 1,	525 84	
Richmond, Cong. ch.	3 00	
Skowhegan, Island-av. Cong. ch.	10 00	
South Paris, 1st Cong. ch.	20 00	
South Portland, 1st Cong. ch.	20 00	
Squa Pan, Cong. ch.	2 00	
Thomaston, Cong. ch.	2 25	
Turner, Cong. ch.	10 00	
Vassalboro, Adams Memorial Cong. ch., 3; Riverside Cong. ch., 3,	6 00	
Waterford, 2d Cong. ch.	5 00	
Westbrook, Cong. ch., W. K. Dana,	100 00	
Winslow, Cong. ch.	18 00	
York, 2d Cong. ch.	5 00	
York Village, 1st Cong. ch.	9 00	1,310 15

New Hampshire

Andover, East Cong. ch.	10 50	
Atkinson, S. B. Mason,	1 00	
Bennington, Cong. ch.	13 50	
Bethlehem, Cong. ch.	10 00	
Bradford, Cong. ch.	2 00	
Center Harbor, Cong. ch. and Sab. sch.	5 23	
Chester, Cong. ch.	5 00	
Concord, South Cong. ch., 502.24; West Cong. ch., 39.72,	541 96	
Dumbarton, 1st Cong. ch.	15 00	
Exeter, Phillips Cong. ch.	5 00	
Fitzwilliam, Cong. ch.	19 00	
Gilsum, Cong. ch.	15 00	
Goffstown, Cong. ch.	10 00	
Greenville, Cong. ch.	12 00	
Hancock, Cong. ch., Ladies' Circle,	10 00	
Hanover, ch. of Christ, Dartmouth College,	312 00	
Haverhill, 1st Cong. ch.	14 40	

Henniker, Cong. ch. 10 00
Hollis, Cong. ch. 29 00
Hopkinton, Cong. ch. 50 00
Laconia, Cong. ch. 136 00
Lebanon, Cong. ch., Wm. S. Carter, 75; West Cong. ch., 30, 105 00
Lyndeboro, Cong. ch. 6 40
Manchester, Franklin-st. Cong. ch. 288 00
Nashua, Pilgrim Cong. ch. 88 86
New Ipswich, Cong. ch. 9 80
North Weare, Cong. ch. 4 00
Orfordville, Cong. ch. 11 20
Penacook, Cong. ch. 7 05
Plainfield, Cong. ch. 14 70
Plaistow and Haverhill, Mass., Cong. ch. 32 00
Salisbury, Cong. ch. 2 00
Sanbornton, Cong. ch. 67 50
Somersworth, 1st Cong. ch. 30 24
Stratham, Cong. ch., Rev. Bernard Copping, 3 00
Surry, Cong. ch. 10 00
Tamworth, Cong. ch. 25 28
Tilton, Cong. ch. 36 23
Wakefield, 1st Cong. ch. 13 50
Warner, Cong. ch. 14 00
Wilton, 2d Cong. ch. 3 70
Winchester, Cong. ch. 106 00
Woodsville, A. B. Stearns, 5 00—2,110 05

Vermont

Arlington, East Cong. ch. 17 50
Barre, Cong. ch., 80.88; East Cong. ch., 6.15, 87 03
Bennington, 2d Cong. ch. 23 80
Berlin, Cong. ch., toward support Rev. John X. Miller, 19 27
Braintree, 1st Cong. ch. 5 00
Burlington, 1st Cong. ch. 605 82
Castleton, Cong. ch. 13 53
Charlotte, Cong. ch. 24 74
Chelsea, Cong. ch., toward support Dr. C. W. Young, 39 74
Corinth, Center Cong. ch. 5 00
Derby, 1st Cong. ch. 30 00
Dover, West Cong. ch. 3 00
Essex, 1st Cong. ch., toward support Rev. Wm. Hazen, 10 00
Essex Junction, Cong. ch. 68 64
Hartford, 2d Cong. ch. 38 47
Jeffersonville, 2d Cong. ch. 14 70
Johnson, Cong. ch. 10 00
Londonderry, Cong. ch. 5 24
Ludlow, Cong. ch. 16 17
Manchester, Cong. ch. 97 46
McIndoe Falls, 1st Cong. ch. 34 20
Milton, Cong. ch. 18 00
Morrisville, 1st Cong. ch. 20 47
Newfane, Cong. ch. 1 00
Northfield, 1st Cong. ch., toward support Rev. J. X. Miller, 39 34
North Hyde Park, 1st Cong. ch. 6 70
North Pomfret, Cong. ch. 2 17
North Thetford, Cong. ch., toward support Dr. C. W. Young, 27 15
North Troy, 1st Cong. ch. 16 00
Pittsford, Cong. ch. 30 97
Putney, Cong. ch. 10 00
Randolph, Bethany Cong. ch., 76.05; 1st Cong. ch., toward support Dr. C. W. Young, 26.60, 102 65
Royalton, Cong. ch. 6 47
Rupert, Cong. ch. 6 00
South Hero and Grand Isle, Cong. ch. 10 00
Thetford, 1st Cong. ch., toward support Dr. C. W. Young, 16 38
Waitsfield, Cong. ch. 10 00
West Brattleboro, Cong. ch. 21 30
West Charleston, Cong. ch. 15 00
West Fairlee, Cong. ch. 1 00
Westfield, Cong. ch. 5 00
West Glover, Cong. ch. 23 00
West Hartford, Cong. ch. 9 69
Westminster, Cong. ch. 5 00
Westmore, Cong. ch. 2 00
West Townshend, Cong. ch. 22 00
Weybridge, Cong. ch. 18 23
Wilder, Cong. ch. 5 62
Wilmington, Cong. ch. 12 00—1,632 60

Massachusetts

Abington, 1st Cong. ch. 83 17
Acton, South Cong. ch., 48; Cong. ch., 10, 58 00
Adams, 1st Cong. ch., toward support Rev. Walter Foss, 600 00
Agawam, Cong. ch. 40 00
Amherst, North Cong. ch. 7 50
Andover, West Cong. ch., 72.82; Seminary Cong. ch., 25, 97 82
Ashburnham, 1st Cong. ch. 32 70
Ashby, Cong. ch. 25 65
Ashfield, Cong. ch., 46.35; Henry Taylor, 5, 51 35
Ashland, Cong. ch. 21 10
Barnstable, West Cong. ch. 1 87
Barre, Cong. ch. 33 10
Becket, 1st Cong. ch. 8 02
Berkley, Cong. ch. 32 00
Berlin, 1st Cong. ch. 38 00
Blandford, 1st Cong. ch., for Harpoot, 25; 2d Cong. ch., for do., 5, 30 00
Boston, Cong. ch. (West Roxbury), 165; Phillips Cong. ch. (South Boston), 155; Central Cong. ch., 125; Eliot Cong. ch. (Roxbury), 35.69; Boylston Cong. ch. (Jamaica Plain), 19.73; Harvard Cong. ch. (Dorchester), 18.50; Baker Cong. ch. (East Boston), 11.55; Highland Cong. ch. (Roxbury), 4.28; Mt. Vernon Cong. ch., Clara E. Townsend, 1; Clara D. Jones, 1; Friend, 500, 1,036 75
Boxford, 2d Cong. ch. 13 63
Braintree, 1st Cong. ch., 48.23; South Cong. ch., 26, 74 23
Bridgewater, Central-sq. Cong. ch. 73 84
Brockton, South Cong. ch., toward support Rev. S. R. Harlow, 476.75; 1st Cong. ch., 50, 526 75
Burlington, Cong. ch. 5 00
Byfield, Cong. ch. 22 44
Canton, Cong. ch. 32 29
Centerville, South Cong. ch. 9 50
Charlemont, 1st Cong. ch. 36 96
Charlton, Cong. ch. 15 50
Chelmsford, Central Cong. ch. 56 00
Chelsea, 1st Cong. ch., 67.50; Central Cong. ch., 28, 95 50
Chester, 2d Cong. ch. 2 00
Chesterfield, Cong. ch. 35 00
Clinton, 1st Cong. ch., 130.29; Ger. Cong. ch., 11, 141 29
Colerain, Cong. ch. 8 00
Conway, Cong. ch. 41 57
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 13 50
Dalton, 1st Cong. ch., to const. *Robert L. Streeter, Henry P. Kittredge, Frank W. Strong, Ada E. Gallup,* and *Daisy M. Nichols,* H. M.'s, 578.90; W. Murray Crane, 200, 778 90
Dana, Cong. ch. 1 00
Danvers, 1st Cong. ch. 70 83
Dracut, 1st Cong. ch. 3 00
Dudley, 1st Cong. ch. 23 00
East Bridgewater, Union Cong. ch., 2.30; Huram Wade, 20, 22 30
Easthampton, Payson Cong. ch., 60; 1st Cong. ch., 33.35, 93 35
East Longmeadow, Cong. ch. 38 06
East Northfield, Cong. ch., for Paotingfu, 108 43
Edgartown, 1st Cong. ch. 9 20
Enfield, Cong. ch. 59 75
Everett, 1st Cong. ch. 176 34
Fairhaven, 1st Cong. ch. 151 19
Fall River, Central Cong. ch., 329.20; Frank A. Pease, 15, 344 20
Falmouth, 1st Cong. ch. 15 99
Farley, Union Cong. ch. 10 00
Fitchburg, Calvinistic Cong. ch., 95.13; Rollstone Cong. ch., 31.93, 127 06
Foxboro, Bethany Cong. ch. 68 62
Framingham, Plymouth Cong. ch. 107 36

Framingham Center, A mite from a shut-in, for work in Turkey, 5 00
Georgetown, 1st Cong. ch. 11 70
Gloucester, Trinity Cong. ch., 81.68; Union (Magnolia) Cong. ch., 17; Lanesville Cong. ch., 10, 108 68
Goshen, Cong. ch. 16 64
Granby, Cong. ch. 27 33
Granville, 1st Cong. ch. 5 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Hadley, 1st Cong. ch., 12.70; 2d Cong. ch., 7.67, 20 37
Harwich, Cong. ch. 22 90
Haverhill, Center Cong. ch., 71.40; Riverside Mem. Cong. ch., 60; Union Cong. ch., 6, 137 40
Haydenville, Cong. ch. 3 00
Hinsdale, 1st Cong. ch. 22 57
Holden, 1st Cong. ch. 33 76
Holliston, 1st Cong. ch. 44 50
Holyoke, 2d Cong. ch. 80 79
Ipswich, Linebrook Cong. ch., 11; Friend, 50, 61 00
Kingston, Mayflower Cong. ch. 18 00
Lancaster, Evan. Cong. ch. 49 19
Lawrence, Trinity Cong. ch. 125 14
Lee, Geo. W. Bidwell, 25
Leominster, F. A. Whitney, 15 00
Leverett, 1st Cong. ch. 19 20
Lincoln, Cong. ch. 11 00
Littleton, Cong. ch. 20 45
Longmeadow, 1st Cong. ch., Benev. Assn., toward support Dr. G. C. Raynolds, 12 29
Lowell, 1st Cong. ch., 97.80; Pawtucket Cong. ch., 90; Highland Cong. ch., 67.20, 255 00
Ludlow, 1st Cong. ch. 17 00
Lynn, 1st Cong. ch., 106.55; Central Cong. ch., 28.59; Chestnut-st. Cong. ch., 7, 142 14
Malden, 1st Cong. ch. 815 41
Mansfield, Cong. ch. 51 24
Marblehead, 1st Cong. ch. 5 00
Marshfield Hills, 2d Trin. Cong. ch. 6 30
Medfield, 2d Cong. ch. 12 45
Medford, Mystic Cong. ch., 50.86; Union Cong. ch., 19.31, 70 17
Melrose, Orthodox Cong. ch. 103 00
Millis, Cong. ch. 16 65
Mittineague, Cong. ch. 35 70
Montague, 1st Cong. ch. 30 64
Monterey, Cong. ch. 5 08
Moores Corner, Cong. ch. 11 00
Mt. Washington, Cong. ch. 10 02
New Bedford, North Cong. ch. 55 13
Newbury, 1st Cong. ch. 28 08
Newburyport, Central Cong. ch., toward support Dr. E. L. Bliss, 125 00
New Salem, Cong. ch. 16 00
Newton, 2d Cong. ch., toward support Dr. H. N. Kinnear, 680; Eliot Cong. ch., 353.82, 1,033 82
Newtonville, Central Cong. ch., for Shansi, 350 00
North Adams, Cong. ch. 68 00
Northampton, A. L. Williston, to const. *Lyman Williston Starkweather, Sarah Starkweather, Esther Starkweather, William Wardlaw Williston,* and *Robert Lyman Williston, Jr.*, H. M.'s, 500; Ellen P. Cook, for work in Turkey, 4.32, 504 32
North Andover, Trin. Cong. ch. 220 00
Northbridge, Rockdale Cong. ch., Rev. W. H. Watson, 7 50
Northbridge Center, Cong. ch. 23 24
North Chelmsford, 2d Cong. ch., of which 10 from Mrs. Harriet N. Bryan, in honor of Dea. H. E. Bosworth, 20 02
North Truro, Christian Union Cong. ch. 3 50
North Wilbraham, Grace Union Cong. ch. 12 19
Norwood, 1st Cong. ch. 220 67
Palmer, 2d Cong. ch., 100.84; 1st Cong. ch., 18, 118 84
Phillipston, Cong. ch. 10 00
Pigeon Cove, Cong. ch. 2 00
Pittsfield, South Cong. ch. 20 00
Plainfield, Cong. ch. 3 25
Plymouth, ch. of the Pilgrimage, 64.24; Manomet Cong. ch., 4.71, 68 95
Plympton, Cong. ch. 4 00
Raynham Center, 1st Cong. ch. 22 21
Reading, Cong. ch. 62 53
Rehoboth, Cong. ch. 27 96
Revere, Trinity (Beachmont) Cong. ch. 5 00
Richmond, Rev. Wm. M. Crane, toward support Dr. Edward P. Case, 166 67
Rockland, Cong. ch. 54 00
Rutland, 1st Cong. ch. 13 00
Salem, South Cong. ch. 28 00
Saxonville, Edwards Cong. ch. 27 00
Scituate, Cong. ch. 3 84
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 51 90
Shelburne, 1st Cong. ch. 54 67
Shrewsbury, Cong. ch. 78 50
Somerset, 1st Cong. ch. 8 27
Somerville, Prospect Hill Cong. ch., for Pasumalai, 48.44; Highland Cong. ch., 46.56, 95 00
Southampton, Cong. ch. 30 00
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 90 21
South Hadley, Cong. ch. 16 70
South Sudbury, Mem. Cong. ch. 5 61
South Weymouth, Old South Cong. ch., 31.65; Union Cong. ch., 48, 79 65
Springfield, Hope Cong. ch., toward support Rev. B. V. Mathews, of which 18.60 from Woman's Miss. Soc., 96.28; South Cong. ch., 26; Olivet Cong. ch., 6.15, 128 43
Swampscott, 1st Cong. ch. 13 00
Taunton, Trin. Cong. ch., 161.76; Union Cong. ch., 10.94, 172 70
Tewksbury, 1st Cong. ch. 5 72
Turners Falls, 1st Cong. ch. 26 53
Upton, Cong. ch. 17 97
Uxbridge, 1st Cong. ch., of which 15 toward support Geo. M. Newell, 56 27
Wakefield, 1st Cong. ch. 73 69
Warwick, Cong. ch. 6 00
Waverley, 1st Cong. ch. 23 15
Webster, 1st Cong. ch. 132 06
Wellesley, Cong. ch. 14 91
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook, 212 94
West Boylston, 1st Cong. ch. 25 25
Westfield, 1st Cong. ch. 45 75
Westhampton, Cong. ch. 25 00
West Medway, 2d Cong. ch. 20 00
Westminster, 1st Cong. ch. 17 28
West Newbury, 2d Cong. ch. 10 36
West Stockbridge Center, 1st Cong. ch. 6 00
West Tisbury, 1st Cong. ch. 14 52
Westwood, Cong. ch. 1 00
Weymouth and Braintree, Union Cong. ch. 51 87
Whately, Cong. ch. 10 65
Williamstown, Cong. ch. of Christ, White Oaks, 4 35
Winchester, 1st Cong. ch., int. legacy, D. N. Skillings, 200; 2d Cong. ch., 17.14, 217 14
Windsor, 1st Cong. ch. 7 60
Woburn, Montvale Cong. ch. 2 00
Worcester, Central Cong. ch., 601.44; Piedmont Cong. ch., toward support Dr. J. B. McCord, 500; Pilgrim Cong. ch., 165.23; Adams-sq. Cong. ch., 135; Hope Cong. ch., 25, 1,426 67
Worthington, Cong. ch. 14 85
Yarmouth, Cong. ch. 5 00— 14,815 55

Legacies.—Andover, Wm. Ladd Ropes, by Wm. Ropes Trask, Ex'r, 500 00
Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, 40 00
Granby, Sam'l Mills Cook, add'l, 352 98

Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l, 3 00—895 98

15,711 53

Rhode Island

East Providence, United Cong. ch. 10 18
Peace Dale, Cong. ch. 270 00
Providence, Union Cong. ch., 75; Pilgrim Cong. ch., 13, 88 00
Tiverton, Amicable Cong. ch. 7 71—375 89

Young People's Societies

Maine.—Greenville, Jun. Y. P. S. C. E., 6.75; Portland, State-st. Y. P. S. C. E. Guild, for work of Rev. R. A. Hume, 18; South Berwick, Y. P. S. C. E., 5, 29 75

New Hampshire.—Concord, South Y. P. S. C. E., 5; East Jaffrey, Y. P. S. C. E., 5; Hampton, Y. P. S. C. E., for Mindanao, 15; Hinsdale, Y. P. S. C. E., toward support Geo. M. Newell, 10; Nelson, Y. P. S. C. E., 4; Sanbornton, Y. P. S. C. E., 7.50, 46 50

Vermont.—McIndoe Falls, Y. P. S. C. E. 10 00

Massachusetts.—Amherst, 1st Y. P. S. C. E., for Harpoot, 30; Andover, Free Y. P. S. C. E., for China, 6.60; Boston, Central Y. P. S. C. E. (Dorchester), for Shaowu, 30; do., Y. P. S. C. E. (West Roxbury), 9.24; do., 2d Y. P. S. C. E., Extra-cent-a-day Band (Dorchester), 5; do., Pilgrim Y. P. S. C. E. (Dorchester), 5; Dedham, Allin Y. P. S. C. E. of 1st Cong. ch., toward support Dr. C. A. Clark, 15; Deerfield, Y. P. S. C. E., for Paotingfu, 15; Douglas, East Y. P. S. C. E., for Mindanao, 5; Hanover, 1st Y. P. S. C. E., 24; Harvard, Y. P. S. C. E., 15; Littleton, Y. P. S. C. E., 3; Lowell, 1st Y. P. S. C. E., for Adana, 30; Shirley, Y. P. S. C. E., for Shaowu, 15; Turners Falls, 1st Y. P. S. C. E., 3.50; Walpole, Y. P. S. C. E., for Sholapur, 30; Wellesley, Y. P. S. C. E., 4; West Boylston, 1st Y. P. S. C. E., for Madura, 2.50, 247 84

334 09

Sunday Schools

Maine.—Auburn, High-st. Cong. Sab. sch., for China, 10; Belfast, 1st Cong. Sab. sch., for China, 10; Brewer, 1st Cong. Sab. sch., 13.20; Freeport, South Cong. Sab. sch., for China, 3.50; Frenchboro, Cong. Sab. sch., for China, 4; Gorham, Cong. Sab. sch., for China, 9; Portland, State-st. Cong. Sab. sch., for work of Rev. R. A. Hume, 80; do., Woodfords Cong. Sab. sch., 4.76; South Portland, 1st Cong. Sab. sch., for China, 21; Standish, Cong. Sab. sch., for China, 2.10; Tremont and South West Harbor, Cong. Sab. sch., for China, 2; Westbrook, Warren Cong. Sab. sch., for China, 20; Wiscasset, Cong. Sab. sch., 2, 181 56

New Hampshire.—Andover, East Cong. Sab. sch., for China, 3.50; Concord, South Cong. Sab. sch., 62.76; East Jaffrey, Cong. Sab. sch., 5; Haverhill, 1st Cong. Sab. sch., for China, 2.60; Hollis, Cong. Sab. sch., for China, 18.20; Keene, Court-st. Cong. Sab. sch., for China, 12; North Weare, Cong. Sab. sch., for Madura, 5; Salem, Cong. Sab. sch., 2.40; Sanbornton, Cong. Sab. sch., 25; Swanzey, Cong. Sab. sch., for China, 1.91, 138 37

Vermont.—Bennington, 2d Cong. Sab. sch., 12.15; Burlington, 1st Cong. Sab. sch., for Mindanao, 50; Castleton, Federated Sab. sch., for China, 2; Colchester, Cong. Sab. sch., for China, 10; Cornwall, Cong. Sab. sch., for China, 13; Island Pond, Cong. Sab. sch., 2; North Bennington, Cong. Sab. sch., for China, 11.15; Northfield, Cong. Sab. sch., for China, 3; Royalton, Cong. Sab. sch., 7.28; Sharon, Cong. Sab. sch., for China, 1; Thetford, Cong. Sab. sch., for China, 10; Waitsfield, Cong. Sab. sch., for China, 5.25; Westminster, Cong. Sab. sch., for China, of which 1 from Eva M. Sarkin's Class, 6, 132 83

Massachusetts.—Amherst, 2d Cong. Sab. sch., for China, 72.08; Andover, South Cong. Sab. sch., for China, of which 5 from Jun. Dept., 20.82; do., Free Cong. Sab. sch., for China, 9; Attleboro, 2d Cong. Sab. sch., 34.93; Belchertown, Cong. Sab. sch., Home Dept., for China, 5; Billerica, Cong. Sab. sch., for China, 17; Boston, Phillips Cong. Sab. sch. (South Boston), for Mindanao, 30; do., Immanuel-Walnut-av. Cong. Sab. sch. (Roxbury), 19.71; do., Pilgrim Cong. Sab. sch. (Dorchester), 17; do., Cong. Sab. sch. (West Roxbury), 15.36; do., Boylston Cong. Sab. sch. (Jamaica Plain), for China, 10.17; Brockton, South Cong. Sab. sch., toward support Rev. and Mrs. S. R. Harlow, 23.25; do., Porter Cong. Sab. sch., toward support Rev. L. F. Ostrander, 15; Brookline, Harvard Cong. Sab. sch., 50; Cambridge, Shepard Sab. sch. of 1st Cong. ch., of which 26.50 for Mindanao, 23 for Adana, and 51.50 for Inghok, 101; Clinton, 1st Cong. Sab. sch., toward support Rev. J. S. Chandler, 25; Concord, Trin. Cong. Sab. sch., for China, 16.75; Dalton, Cong. Sab. sch., toward support Rev. T. A. Elmer, 25; Dracut, 1st Cong. Sab. sch., Prim. Dept., for China, 20; East Douglas, 2d Cong. Sab. sch., 89.17; East Longmeadow, Cong. Sab. sch., 5.94; Edgartown, 1st Cong. Sab. sch., 3.16; Everett, Mystic Side Cong. Sab. sch., for China, 15; Foxboro, Bethany Cong. Sab. sch., 12; Gardner, 1st Cong. Sab. sch., for China, 50; Hardwick, Cong. Sab. sch., 3; Harvard, Cong. Sab. sch., for China, 15; Harwichport, Pilgrim Cong. Sab. sch., for China, 3; Holden, 1st Cong. Sab. sch., 6.67; Lawrence, South Cong. Sab. sch., for China, 24.60; Leominster, Orthodox Sab. sch., 10; Littleton, Cong. Sab. sch., 9.66; Longmeadow, 1st Cong. Sab. sch., toward support Dr. Geo. C. Raynolds, 65; Mansfield, Cong. Sab. sch., 17.08; Richmond, Cong. Sab. sch., for China, 6.60; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 14.68; Southwick, Cong. Sab. sch., for Mindanao, 4.50; Springfield, Mem'l Cong. Sab. sch., of which 20 for Inghok and 5 for China, 25; do., Mem'l Cong. Sab. sch., Delta Alpha Class, for Inghok, 18; do., Park Cong. Sab. sch., for Adana, 30; do., South Cong. Sab. sch., for China, 24; do., Hope Cong. Sab. sch., toward support Rev. B. V. Mathews, 10.43; Stockbridge, 1st Cong. Sab. sch., for China, 16; Taunton, Trin. Cong. Sab. sch., for China, 20.85; do., East Cong. Sab. sch., 1.54; Tewksbury, Cong. Sab. sch., for China, 5; Wakefield, Cong. Sab. sch., 25; Warren, Cong. Sab. sch., for China, 10.15; Wellesley, Cong. Sab. sch., 9.33; Wellesley Hills, 1st Cong. Sab. sch., for China, 18.33; Wenham, Cong. Sab. sch., Gertrude S. Metcalf's Class, for China, 10; Westport, Pacific Union Cong. Sab. sch., for China, .55; Whitman, 1st Cong. Sab. sch., for China, 25.16; Winchendon, North Cong. Sab. sch., for Adana, 15; Worcester, Lake View Cong. Sab. sch., for China, 5.52, 1.151 99

Rhode Island.—Kingston, Cong. Sab. sch., 10; Pawtucket, Park-pl. Cong. Sab. sch., for China, 31, 41 00

1,645 75

MIDDLE DISTRICT

Connecticut

Abington, Cong. ch. 20 00
Ansonia, Ger. Cong. ch. 10 00
Ashford, Cong. ch. 3 65
Berlin, 2d Cong. ch. 28 56

Bethlehem, Cong. ch. 7 23
Bolton, Cong. ch. 3 00
Bridgeport, 2d Cong. ch., 345.50; King's Highway Chapel, 25.64; Ruby M. Burritt, for China, 10, 381 14
Bristol, Cong. ch., for Marsovan, 313 00
Broad Brook, Cong. ch. 36 53
Brooklyn, Cong. ch. 30 44
Centerbrook, Cong. ch. 7 04
Cheshire, Cong. ch. 127 10
Clinton, 1st ch. of Christ, 41 88
Colchester, 1st Cong. ch. 50 00
Collinsville, Cong. ch. 87 50
Cornwall, 1st ch. of Christ, of which 34.60 for China, 369 60
Cromwell, 1st Cong. ch. 54 48
Danielson, Westfield Cong. ch., Friend, for China, 2 00
Darien, 1st Cong. ch. 87 15
Deep River, Cong. ch. 26 20
East Canaan, Cong. ch. 4 11
Eastford, Cong. ch. 15 00
East Granby, Cong. ch. 5 00
East Hartford, 1st Cong. ch. 71 29
East Haven, Cong. ch. 19 00
Ellington, Cong. ch. 89 95
Essex, 1st Cong. ch. 9 20
Farmington, Cong. ch. 181 04
Goshen, Cong. ch. 91 00
Green's Farms, Cong. ch. 69 79
Greenwich, North Cong. ch., 25.89; Mianus Cong. ch., 4; Friend, 1, 30 89
Griswold, 1st Cong. ch. 21 00
Hadlyme, Cong. ch. 29 18
Hampton, Cong. ch. 8 10
Hanover, Cong. ch. 23 00
Hartford, South Cong. ch., 600; Farmington-av. Cong. ch., toward support Rev. H. I. Gardner, 467.42; 4th Cong. ch., 266.95, 1,334 37
Higganum, Cong. ch. 3 00
Kent, 1st Cong. ch. 26 09
Lisbon, Newent Cong. ch. 6 50
Lyme, Cong. ch., 16.50; Grassy Hill Cong. ch., 2.50, 19 00
Madison, 1st Cong. ch. 25 00
Manchester, 2d Cong. ch. 199 80
Mansfield, 2d Cong. ch. 26 54
Meriden, 1st Cong. ch., 150; Center Cong. ch., 80, 230 00
Middlebury, Cong. ch. 69 84
Middletown, 3d Cong. ch., 43; 1st Cong. ch., 18.89, 61 89
Milford, 1st Cong. ch. and Sab. sch. 103 26
Mt. Carmel, Cong. ch. 13 66
Nepaug, Cong. ch. 15 00
New Britain, South Cong. ch. 20 00
New Canaan, Cong. ch. 47 00
New Haven, Cong. ch. of the Redeemer, toward support Dr. J. E. Tracy, 573.59; Dwight-pl. Cong. ch., 245; Pilgrim Cong. ch., 37.88; Susan L. Bradley, 3.50, 859 97
Newington, Cong. ch. 31 82
Newtown, Cong. ch. 34 39
Northfield, Cong. ch. 3 10
Northford, Cong. ch. 10 00
North Haven, 1st Cong. ch., 44.12; Annie M. Reynolds, 25, 69 12
North Woodbury, Cong. ch. 9 00
Norwalk, 1st Cong. ch. 120 00
Norwich, 2d Cong. ch., 137.38; Rev. H. T. Arnold, 5, 142 38
Orange, Cong. ch. 146 50
Plainville, Cong. ch. 32 00
Prospect, Cong. ch. 5 20
Putnam, 2d Cong. ch. 63 60
Redding, Cong. ch. 16 00
Rockville, Union Cong. ch., John Symonds, 25 00
Scotland, Cong. ch. 23 25
Sharon, 1st Cong. ch. 4 62
Shelton, Cong. ch. 24 09
South Canaan, 1st Cong. ch. 20 00
South Coventry, 1st Cong. ch. 35 00
Southington, Cong. ch. 136 63
South Windsor, 2d Cong. ch. 19 00
Staffordville, Cong. ch. 4 00
Stonington, 1st Cong. ch. 25 00
Stratford, Cong. ch. 6 10
Talcottville, Mrs. C. D. Talcott, 50 00
Washington, 1st Cong. ch. 25 00
Watertown, 1st Cong. ch. 60 65
Wauregan, Cong. ch. 35 92
Westbrook, Cong. ch. 23 65
Westford, Cong. ch. 3 50
West Hartford, 1st ch. of Christ, of which 600 toward support Rev. H. G. Bissell, 746 26
West Haven, 1st Cong. ch. 119 90
West Suffield, Cong. ch. 11 00
West Woodstock, Cong. ch. 12 79
Whitneyville, Cong. ch. 92 25
Willimantic, 1st Cong. ch. 211 35
Winchester, Cong. ch. 12 77
Windham, 1st Cong. ch. 18 46
Windsor, 1st Cong. ch. 39 47
Winsted, 2d Cong. ch., 104.21; 1st Cong. ch., 79.10, 183 31
Woodbridge, Cong. ch. 6 25
Woodstock, 1st Cong. ch. 11 00
——, Friends, 75 00— 8,159 30

Legacies.—Ridgefield, Margaret F. Hawley, by Lewis R. Hurlbutt, Ex'r, 200 00

8.359 30

New York

Angola, 1st Cong. ch. 18 00
Baiting Hollow, Cong. ch. 65 00
Barryville, Cong. ch. 16 00
Bay Shore, 1st Cong. ch. 3 50
Binghamton, East Side Cong. ch. 15 00
Bridgewater, Cong. ch. 35 31
Brooklyn, Tompkins-av. Cong. ch., 800; ch. of the Pilgrims, 610.10; Flatbush Cong. ch., 334.68; Park Cong. ch., 210; Lewis-av. Cong. ch., 86.40; ch. of the Evangel, 71.90; Puritan Cong. ch., 64.77; Willard G. Bixby, 10, 2,187 85
Brooklyn Hills, Pilgrim Cong. ch. 12 00
Buffalo, Pilgrim Cong. ch., 68; Plymouth Cong. ch., for Aruppukottai, 6, 74 00
Camden, 1st Cong. ch. 9 00
Churchville, Cong. ch. 10 00
Clifton Springs, Mrs. Andrew Peirce, 25 00
Fulton, 1st Cong. ch. 20 00
Homer, Cong. ch. 120 69
Howells, Cong. ch. 10 00
Irondequoit, United Cong. ch. 32 00
Jamesport, Cong. ch. 18 50
Jamestown, 1st Cong. ch. 85 00
Keene Valley, Cong. ch. 20 00
Middletown, 1st Cong. ch. 30 00
Morrisville, Cong. ch. 4 00
Mt. Sinai, Rocky Point Cong. ch. 15 00
Newburgh, 1st Cong. ch. 17 50
New York, Broadway Tab. Cong. ch., 322; Manhattan Cong. ch., toward support Rev. F. B. Bridgman, and to const. *Katharine M. McGiffert*, H.M., 228.15; Elsie Strong, 2; Friend, 10, 552 25
Northfield, Cong. ch. 8 00
Ontario, Immanuel Cong. ch. 10 00
Orient, Cong. ch. 17 58
Oswego, Cong. ch. 19 72
Patchogue, 1st Cong. ch. 90 00
Plainfield Center, Welsh Cong. ch. 10 00
Poughkeepsie, 1st Cong. ch. 19 60
Riverhead, 1st Cong. ch. 35 60
Roscoe, Cong. ch., Ladies' Miss. Soc. 2 00
Rushville, 1st Cong. ch. 5 00
Sayville, Cong. ch. 3 95
Schenectady, Pilgrim Cong. ch. 40 00
Sherburne, Friend, 500 00
Smyrna, Cong. ch. 17 50
Spencerport, 1st Cong. ch. 5 98
Syracuse, Danforth Cong. ch., 10; Mrs. D. P. Rhoades, 10, 20 00
Walton, Friend, 5 00
Wellsville, 1st Cong. ch. 78 46
Westmoreland, Cong. ch. 4 25
West Winfield, Immanuel Cong. ch. 60 00
White Plains, Westchester Cong. ch., toward support Mrs. T. S. Lee, 450 00
Woodside, Clara L. Blake, for China, 10 00

, Friend, Central N. Y. 40 00—4,848 24

Legacies.—Brooklyn, Hiram G. Coombs, add'l, less expenses, 1,411 49
Mrs. Lucy W. Allen, by Geo. H. Gilman and Mary A. Bosworth, Ex'rs, 1,000 00—2,411 49

7,259 73

New Jersey

Bound Brook, Cong. ch. 180 00
Chester, Cong. ch. 18 57
East Orange, Trinity Cong. ch., 311.40; J. Louise Dodd, for Pangchwang, 22.50, 333 90
Elizabeth, 1st Cong. ch. 11 25
Glen Ridge, Cong. ch. 575 00
Maple Shade, Cong. ch. 5 00
Montclair, 1st Cong. ch., 1,450; Watchung-av. Cong. ch., 5, 1,455 00
Newark, 1st Jube Mem. Cong. ch. 200 00
Orange, Valley Cong. ch. 130 00
Paterson, Auburn-st. Cong. ch. 3 75
Upper Montclair, Christian Union Cong. ch. 132 00—3,044 47

Pennsylvania

Braddock, 1st Cong. ch., 12; Slavic Cong. ch., 5, 17 00
Duquesne, Slavonic Cong. ch. 25 00
Ebensburg, Cong. ch. 80 73
Harford, Cong. ch. 11 96
Mt. Carmel, 1st Cong. ch. 3 00
Philadelphia, Snyder-av. Cong. ch., 36; Park Cong. ch., 20; Central Cong. ch., 13.51; Midvale Cong. ch., 2, 71 51
Roxborough, 1st Cong. ch. 16 00
Slatington, Cong. ch. 1 00
Williamsport, 1st Cong. ch. 40 00—266 20

Ohio

Akron, 1st Cong. ch. 127 22
Alexandria, Cong. ch. 7 40
Austinburg, Cong. ch. 1 00
Castalia, Cong. ch. 1 60
Centennial, Cong. ch. 5 00
Charlestown, Cong. ch. 1 00
Cincinnati, Lawrence-st. Cong. ch. 22 00
Claridon, Cong. ch. 9 00
Cleveland, Hough-av. Cong. ch., of which 8.75 for Inghok, 53.10; Puritan Cong. ch., 33.71; Grace Cong. ch., 21.90; Park Cong. ch., 20; Mizpah Cong. ch., 18; Collinwood Cong. ch., 10, 156 71
Columbus, North Cong. ch., 28.42; Grandview Heights Cong. ch., 13.50; Plymouth Cong. ch., 6.02, 47 94
Dover, Cong. ch. 5 11
East Cleveland, Calvary Cong. ch. 10 00
Edinburg, Cong. ch. 12 90
Gomer, Welsh Cong. ch. 70 00
Hamilton, Cong. ch. 1 00
Hudson, Cong. ch. 25 50
Huntsburg, Cong. ch. 15 00
Lawrence, Cong. ch. 5 00
Lorain, 1st Cong. ch. 60 00
Lyme, Cong. ch. 54 00
Mansfield, 1st Cong. ch. 50 00
Marblehead, 1st Cong. ch. 20 00
Medina, Cong. ch. 50 00
Mt. Vernon, 1st Cong. ch. 19 00
New London, Cong. ch. 10 00
North Olmsted, Cong. ch., O. A. Risk, 10 00
Oberlin, Mrs. S. F. Hinman, 5 00
Oxford, M. F. L., of which 50 for Inghok, 150 00
Pierpont, Cong. ch., Friend, 10 00
Plain, Cong. ch. 1 41
Radnor, Cong. ch. 56 00
Richfield, Cong. ch., toward support Rev. H. A. Stick, 10 00
Rootstown, Cong. ch. 11 45
Saybrook, Cong. ch. 38 20
Shawnee, Cong. ch. 10 00
South Newbury, Cong. ch. 9 00
Steubenville, Cong. ch. 18 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 121.50; Plymouth Cong. ch., 10, 131 50
Unionville, Cong. ch. 6 49
Wellington, Cong. ch. 40 32
West Andover, Cong. ch. 5 00
Weymouth, Cong. ch. 2 00
Youngstown, Plymouth Cong. ch. 10 00—1,310 75

District of Columbia

Washington, Ingram Mem. Cong. ch. 16 50

West Virginia

Huntington, 1st Cong. ch. 17 00

Georgia

Baxley, Mt. Olivet Cong. ch., 1.07; Friendship Cong. ch., .83, 1 90
Demorest, Union Cong. ch. 32 90
New Lacy, Cong. ch. 46
Surrency, New Home Cong. ch. 46
, State Conference, 4 50—40 22

Florida

Pomona, Pilgrim Cong. ch. 1 75
Terra Ceia, G. Monroe Locke, 10 00—11 75

Young People's Societies

Connecticut.—Danielson, Westfield Y. P. S. C. E., 10; Green's Farms, Jun. Y. P. S. C. E., 1; Griswold, 1st Y. P. S. C. E., 5; Kensington, Y. P. S. C. E., for Sholapur, 5; Lyme, Grassy Hill Y. P. S. C. E., 3; Newington, Young Men's Miss. Circle, 15; North Madison, Y. P. S. C. E., of which 10 for Sholapur, 20.92; Woodstock, Young Ladies' Jun. Aux. of Cong. ch., for China, 5, 64 92
New York.—Corning, 1st Y. P. S. C. E., 2.11; Fulton, 1st Y. P. S. C. E., 10; New York, Broadway Tab. Y. P. S. C. E., for Harpoot, 30; Riverhead, Soundav. Y. P. S. C. E., for Shaowu, 15; Wellsville, 1st Y. P. S. C. E., for China, 5, 62 11
Pennsylvania.—Glenolden, Y. P. S. C. E., for China, 5 00
Maryland.—Baltimore, Henry Martyn Club, Associate Cong. ch., for Harpoot, 8 00

140 03

Sunday Schools

Connecticut.—Branford, 1st Cong. Sab. sch., for China, 30.52; Brooklyn, Cong. Sab. sch., 7.50; Columbia, Cong. Sab. sch., 5; Danielson, Westfield Cong. Sab. sch., for China, 50; Durham, Cong. Sab. sch., 4; Eastford, Cong. Sab. sch., for China, 3; Farmington, Cong. Sab. sch., for China, 8.52; Foxon, Cong. Sab. sch., for China, 3; Green's Farms, Cong. Sab. sch., 2.71; Griswold, 1st Cong. Sab. sch., 5; Groton, Cong. Sab. sch., 49.98; Guilford, 1st Cong. Sab sch., Miss K. M. Dudley's Class, for China, 3; Haddam, Cong. Sab. sch., for China, 10; Hartford, Center Cong. Sab. sch., for Inghok, 27.79; do., 2d Cong. Sab. sch., for China, 15; Kensington, Cong. Sab. sch., of which 15 for China, 40; Lyme, Grassy Hill Cong. Sab. sch., 2; Meriden, 1st Cong. Sab. sch., 73; New Britain, South Cong. Sab. sch., for Mindanao, 30; New Haven, Westville Cong. Sab. sch., of which Prim. Dept., 5, all for China, 11.95; North Haven, Cong. Sab. sch., 14.86; Norwich, Broadway Cong. Sab. sch., 25; Plantsville, Cong. Sab. sch., for China, 13.50; Salisbury, ch. of Christ, Sab. sch., toward support Dr. F. D. Shepard, 12; Somersville, Cong. Sab. sch., for China, 5.84; South Coventry, 1st Cong. Sab. sch., 5; South Manchester, Center Cong. Sab. sch., 24; Southport, Cong. Sab. sch., of which 5 for Micronesia, 50; Stratford, Cong. Sab. sch., for China, 8.50; Talcottville, Cong. Sab. sch., 10;

Thompson, Cong. Sab. sch., for China, 14.05; Wauregan, Cong. Sab. sch., for China, 26.75; Winsted, 2d Cong. Sab. sch., 11.36, 602 83

New York.—Arcade, Cong. Sab. sch., 8.64; Brooklyn, ch. of the Evangel, Sab. sch., 36.20; do., St. Mark's Cong. Sab. sch., 10; do., Atlantic-av. Sab. sch. of Clinton-av. Cong. ch., for China, 7.04; Buffalo, 1st Cong. Sab. sch., toward support Rev. C. M. Warren, 50; do., Pilgrim Cong. Sab. sch., 6; Camden, 1st Cong. Sab. sch., 10; Canandaigua, 1st Cong. Sab. sch., toward support Rev. L. S. Gates, 44.02; Corning, Cong. Sab. sch., 10.88; Eldred, Cong. Sab. sch., 4; Fairport, Cong. Sab. sch., for China, 25; Flushing, 1st Cong. Sab. sch., for China, 6.50; Hamilton, 2d Cong. Sab. sch., for China, 14; Orient, Cong. Sab. sch., of which 15 for Adana, 19.42; Oxford, Cong. Sab. sch., for China, 10.81; Rensselaer Falls, Cong. Sab. sch., for China, 2.32; Riverhead, Sound-av. Cong. Sab. sch., 64.17; Rutland, Cong. Sab. sch., 8.17; Sherburne, Cong. Sab. sch., 16.17; Wellsville, 1st Cong. Sab. sch., of which 30 for Shaowu and 5 for China, 35, 388 34

New Jersey.—East Orange, Trinity Cong. Sab. sch., for China, 50; 1st Cong. Sab. sch., for China, 25; Westfield, Cong. Sab. sch., for China, 13.88, 88 88

Pennsylvania.—Centerville, Cong. Sab. sch., for China, 4.05; Pittsburg, Swedish Cong. Sab. sch., for China, 2, 6 05

Ohio.—Atwater, Cong. Sab. sch., for China, 7; Cleveland, Hough-av. Cong. Sab. sch., 25; do., Grace Cong. Sab. sch., for China, 6.10; Fairport, Cong. Sab. sch., 5; Madison, Cong. Sab. sch., 2; North Olmsted, Cong. Sab. sch., for China, 40; Richfield, Cong. Sab. sch., for China, 6.50; Richmond, Cong. Sab. sch., for China, 2; Rock Creek, Cong. Sab. sch., for China, 15.40; Sandusky, 1st Cong. Sab. sch., for China, 5.95; Toledo, Central Cong. Sab. sch., for Adana, 6.24; Unionville, Cong. Sab. sch., 3.56, 124 75

District of Columbia.—Washington, Ingram Mem. Cong. Sab. sch. 26 50

Florida.—Daytona, Cong. Sab. sch. 6 54

1,243 89

INTERIOR DISTRICT

Kentucky

Lexington, Cong. ch. 1 00
Williamsburg, 1st Cong. ch. 5 00—— 6 00

Alabama

Christian Hill, Cong. ch. 4 00

Texas

Dallas, Central Cong. ch. 56 18
Port Arthur, Cong. ch. 31 50—— 87 68

Legacies.—Clarendon, S. B. Hoisington, by Mrs. W. A. So Relle, 200 00

287 68

Indiana

Orland, Cong. ch. 30 00
Shipshewana, Cong. ch. 7 60
Terre Haute, Plymouth Cong. ch. 19 00—— 56 60

Oklahoma

Carrier, Cong. ch. 12 00
Kingfisher, Union Cong. ch. 17 05
Medford, Cong. ch. 13 00
Waynoka, Cong. ch. 6 00—— 48 05

Illinois

Batavia, Cong. ch. 10 00
Byron, Cong. ch. 8 56
Champaign, Hale A. Johnston, 10 00
Chesterfield, Cong. ch. 4 00
Chicago, Kenwood Evan. ch., of which 250 for Ahmednagar, 312.56; Grace Cong. ch., 30; University Cong. ch., 20; St. Paul Cong. ch., 9.57, 372 13
Danville, Plymouth Cong. ch. 4 29
De Kalb, 1st Cong. ch. 7 68
Downers Grove, 1st Cong. ch. 27 00
Dwight, Cong. ch. 12 00
East Moline, Plymouth Cong. ch. 7 00
Evanston, 1st Cong. ch. 300 00
Homer, Cong. ch. 5 00
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
Kewanee, Cong. ch. 73 11
Marshall, Cong. ch. 5 00
Mazon, Park-st. Cong. ch. 4 70
Mendon, Cong. ch. 49 00
Ontario, Cong. ch. 12 75
Ottawa, 1st Cong. ch. 1 00
Payson, Daniel E. Robbins, 5 00
Rockford, 2d Cong. ch. 172 69
Rollo, Cong. ch. 15 00
Sandoval, Cong. ch. 2 00
Seward, 2d Cong. ch., 13; 1st Cong. ch., 7, 20 60
Sheffield, Cong. ch. 145 00
Stillman Valley, Cong. ch. 14 49
Strawn, Cong. ch. 9 00
Wataga, Cong. ch. 5 00
Wyanet, Cong. ch. 30 00
Yorkville, Cong. ch. 26 42— 1,482 82

Michigan

Ann Arbor, 1st Cong. ch. 97 30
Calumet, 1st Cong. ch. 55 00
Charlevoix, Cong. ch. 15 00
Chelsea, 1st Cong. ch. 15 00
Chippewa Lake, Cong. ch. 2 00
Coloma, Cong. ch. 2 09
Conklin, Cong. ch. 18 40
Detroit, 1st Cong. ch. 175 00
Grand Blanc, Cong. ch. 32 00
Grand Rapids, M. T. Hardy, 10 00
Grandville, Cong. ch. 16 50
Hancock, 1st Cong. ch. 37 76
Jackson, Plymouth Cong. ch. 12 00
Jenison, Cong. ch. 2 00
Lake Ann, Cong. ch. 1 00
Lowell, Cong. ch. 25 00
Pine Grove, Cong. ch. 6 30
Romeo, Friend, 40 00
Stanton, Cong. ch. 8 00
———, Friend, toward support Rev. H. C. Hazen, 866 10— 1,436 45

Wisconsin

Antigo, Cong. ch. 25 00
Bloomington, 1st Cong. ch. 28 00
Burlington, Plymouth Cong. ch. 34 81
Dodgeville, Plymouth Cong. ch. 10 50
Earl, Cong. ch. 5 25
Elkhorn, Cong. ch. 5 00
Emerald Grove, Cong. ch. 17 80
Endeavor, Cong. ch. 15 00
Fort Atkinson, Cong. ch., toward support Rev. R. S. Rose, 75 00
Glenwood, Swedish Cong. ch. 5 00
Green Lake, 1st Cong. ch. 5 00
Lake Mills, Cong. ch. 30 00
Lancaster, Cong. ch. 8 00
Leon, Cong. ch. 2 00
Madison, Pilgrim Cong. ch. 8 00
Mellen, Union Cong. ch. 6 65
Menomonie, Cong. Sab. sch. 100 00
Milwaukee, Grand-av. Cong. ch., 61; Pilgrim Cong. ch., 41.01, 102 01
Pittsville, Cong. ch. 5 00
Ripon, Cong. ch. 24 41
Royalton, Cong. ch. 6 20
Spring Green, 1st Cong. ch., Minna A. Scheibe, 1 00
Springvale, Cong. ch. 12 00
Spring Valley, Cong. ch. 10 00
Watertown, 1st Cong. ch. 38 72
West Salem, Cong. ch. 12 81
Williams Bay, 1st Cong. ch., for China, 9 30

Windsor, Cong. ch.	25 28		
Legacies.—Eau Claire, Mrs. Cornelia Ingram, by E. B. Ingram, Miriam P. Hayes, and E. S. Hayes, Ex'rs, 3,000, less tax,	2,862 25		
		3,489	99

Minnesota

Alexandria, Cong. ch.	161 00		
Faribault, Cong. ch.	80 00		
Hawley, Union Cong. ch.	2 90		
Hutchinson, 1st Cong. ch.	28 00		
Medford, Cong. ch.	22 00		
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 196.80; Lowry Hill Cong. ch., 112.23; Forest Heights Cong. ch., 15.95; 38th-st. Cong. ch., 11.70; Rev. C. B. Fellows, for Aruppukottai, 30,	366 68		
Moorhead, 1st Cong. ch.	32 00		
Northfield, 1st Cong. ch., of which Friend, 100, toward support Dr. P. T. Watson,	250 00		
Rochester, Cong. ch.	81 60		
St. Paul, Plymouth Cong. ch., 109.25; People's Cong. ch., for Wai, 30,	139 25		
Spring Valley, 1st Cong. ch.	47 60	1,211	03

Iowa

Almoral, Cong. ch.	10 00		
Ames, 1st Cong. ch., Woman's Miss. Soc.	30 00		
Atlantic, Cong. ch.	76 14		
Bear Grove, Cong. ch.	10 00		
Belmond, Cong. ch.	51 87		
Central City, 1st Cong. ch.	6 00		
Church, Ger. Cong. ch.	4 00		
Clarion, 1st Cong. ch.	101 08		
Clay, Cong. ch.	5 00		
Clinton, Cong. ch.	6 65		
Council Bluffs, 1st Cong. ch.	19 29		
Creston, 1st Cong. ch.	25 00		
Des Moines, Plymouth Cong. ch.	22 82		
Dubuque, 1st Cong. ch.	58 82		
Eldora, 1st Cong. ch.	63 00		
Emmetsburg, Cong. ch., of which 18.40 from Woman's Miss. Soc.	62 65		
Glenwood, 1st Cong. ch.	28 55		
Gowrie, Cong. ch.	26 60		
Hartwick, Cong. ch.	21 60		
Harvey, Cong. ch.	10 00		
Jackson, Cong. ch.	5 00		
Keosauqua, Cong. ch.	19 26		
La Moille, Cong. ch.	18 00		
Lewis, Cong. ch.	13 31		
Long Creek, Welsh Cong. ch.	7 13		
Lyons, 1st Cong. ch.	20 00		
Manchester, 1st Cong. ch.	57 00		
McGregor, Cong. ch.	29 45		
Monticello, 1st Cong. ch.	71 40		
Nashua, Cong. ch.	25 00		
Onawa, 1st Cong. ch.	19 28		
Postville, Cong. ch.	39 66		
Reinbeck, Cong. ch.	24 60		
Rockwell, Cong. ch.	15 00		
Spencer, 1st Cong. ch.	77 17		
Toledo, Virginia C. Stoner,	5 00		
Webster City, Cong. ch.	50 00		
Whiting, 1st Cong. ch.	128 00	1,263	33

Missouri

Kansas City, F. L. Bidwell,	30 00		
Meadville, Cong. ch.	9 00		
Old Orchard, Cong. ch.	4 90		
St. Louis, Hyde Park Cong. ch.	20 00	63	90

North Dakota

Barlow, 1st Cong. ch.	11 00		
Bentley, Cong. ch.	5 00		
Cando, Cong. ch.	15 00		
Fessenden, Fred Schlecter, Sr.	5 00		
Forman, Cong. ch.	25 00		
Garrison, Cong. ch.	5 00		
Granville, Hope Cong. ch.	15 00		
Heaton, 1st Cong. ch., of which Mrs. E. E. Saunders, 5,	9 00		
Hope, Cong. ch.	40 00		
Leipzig, Johannesthal Ger. Cong. ch.	10 00		
Mayville, Cong. ch.	6 50	146	50
Legacies.—Carrington, Anne C. Edwards,	2,000 00		
		2,146	50

South Dakota

Aberdeen, Cong. ch.	5 36		
Alaska, Glucksthal Ger. Cong. ch.	10 00		
Cedar, Cong. ch.	1 75		
Estelline, Cong. ch.	5 78		
Eureka, Ger. Cong. chs., toward support Rev. and Mrs. C. H. Maas,	15 00		
Glenview, Cong. ch.	2 00		
Hosmer, Ger. Cong. chs., toward support Rev. and Mrs. C. H. Maas,	25 00		
Leyden, Cong. ch.	65		
Milbank, Cong. ch., Miss. Soc.	25 00		
Perkins, Cong. ch.	1 95		
Plainview, Cong. ch.	3 50		
Rapid City, Cong. ch. and Sab. sch.	13 55		
Ree Heights, Cong. ch.	24 67		
Running Water, Cong. ch.	60		
Springfield, Cong. ch.	3 80		
Tyndall, Wolf's Creek Ger. Cong. ch., toward support Rev. C. H. Maas,	20 00		
Waubay, Cong. ch. of Christ,	14 35		
Worthing, Cong. ch.	10 00	182	96

Nebraska

Aurora, 1st Cong. ch.	71 50		
Crete, Ger. Cong. ch., toward support Rev. and Mrs. C. H. Maas,	20 00		
Exeter, 1st Cong. ch.	19 35		
Germantown, Ger. Cong. ch.	15 00		
Grand Island, 1st Cong. ch.	34 05		
Hildreth, Cong. ch.	5 00		
Leigh, 1st Cong. ch.	4 25		
Liberty, Cong. ch.	3 00		
Lincoln, Plymouth Cong. ch., 125; Zion Ger. Cong. ch., of which 40 toward support Rev. and Mrs. C. H. Maas, 90; 1st Ger. Cong. ch., 15,	230 00		
Loomis, Keystone Cong. ch.	13 10		
Madrid, Cong. ch.	3 00		
McCook, Ger. Cong. ch.	14 50		
New Hope, Ger. Cong. ch.	10 00		
Oxford, Andrew Beck,	3 00		
Plainview, Cong. ch.	42 00		
Red Cloud, 1st Cong. ch.	36 50		
Riverton, Cong. ch.	20 50		
Seward, Cong. ch.	21 50		
Sutton, Ger. Cong. ch., of which 15.45 from Ladies' Aid,	55 45		
Taylor, Cong. ch.	22 50		
Wallace, Cong. ch.	16 51		
Weeping Water, Cong. ch.	19 97		
Wilcox, Cong. ch.	5 00	685	68

Kansas

Alexander, Ger. Cong. ch.	1 00		
Arkansas City, Pilgrim Cong. ch.	3 00		
Council Grove, Cong. ch.	20 00		
Dover, Cong. ch.	12 00		
Fairview, Cong. ch.	30 00		
Geneva, 1st Cong. ch.	3 96		
Kansas City, Chelsea Cong. ch.	1 18		
Kirwin, 1st Cong. ch.	6 00		
Leavenworth, 1st Cong. ch.	42 00		
Munden, John Rundus,	1 00		
Ottawa, 1st Cong. ch., A. W. Benson,	10 00		
Overbrook, 1st Cong. ch.	45 00		
Sabetha, 1st Cong. ch.	100 00		
Sedgwick, Cong. ch., Woman's Miss. Soc.	3 00		
Wichita, Fairmount Cong. ch.	36 34	314	48

Montana

Laurel, Ger. Cong. ch., toward support Rev. C. H. Maas,	5 00		
Park City, Cong. ch., toward support Rev. C. H. Maas,	5 00	10	00

Wyoming

Aladdin, Cong. ch.	2 20	
Big Horn, Cong. ch.	1 20	
Buffalo, Cong. ch.	4 00	
Cheyenne, Cong. ch., Woman's Miss. Soc.	24 18	
Green River, Cong. ch.	1 27	
Lost Cabin, Mission Church,	1 50	
Lusk, Cong. ch., of which 3.50 from Woman's Miss. Soc.	8 25	
Powder River, Mission Church,	35	
Sheridan, Cong. ch., Woman's Miss. Soc.	4 60	
Shoshoni, Cong. ch.	1 63	
Van Tassel, Cong. ch.	50	
Worland, Cong. ch.	1 70	51 38

Colorado

Boulder, 1st Cong. ch.	57 05	
Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank,	100 00	
Cortez, 1st Cong. ch.	8 25	
Denver, 2d Cong. ch., 50; North Cong. ch., 33,	83 00	
Eaton, Cong. ch.	55 90	
Fort Collins, Ger. Cong. ch., toward support Rev. and Mrs. C. H. Maas,	40 00	
Greeley, 1st Cong. ch., 76; Ger. Cong. ch., 20,	96 00	
Hayden, 1st Cong. ch.	20 00	
Loveland, 1st Ger. Cong. ch.	34 75	494 95

Young People's Societies

Arkansas.—Rogers, Y. P. S. C. E., for Shaowu,	10 00
Indiana.—Michigan City, Immanuel Ger. Y. P. S. C. E., toward support Rev. and Mrs. C. H. Maas,	2 00
Illinois.—Chicago, Miss. Study and Prayer Union of Moody Bible Inst., for Mt. Silinda, 12.50; Roscoe, Y. P. S. C. E., 3,	15 50
Michigan.—Detroit, Boulevard Jun. Y. P. S. C. E., for Madura, 12; Moline, 1st Y. P. S. C. E., for Aruppukottai, 25; Sheridan, Y. P. S. C. E., 3,	40 00
Minnesota.—Argyle, Y. P. S. C. E.	8 00
North Dakota.—Heaton, 1st Y. P. S. C. E.	1 00
Nebraska.—Norfolk, 1st Y. P. S. C. E., for Pangchwang,	16 00
	92 50

Sunday Schools

Indiana.—Porter, Cong. Sab. sch.	9 00
Illinois.—Canton, 1st Cong. Sab. sch., toward support Rev. Edw. W. Felt, 17.02; Chicago, Brainerd Cong. Sab. sch., for Mindanao, 2; Dundee, Cong. Sab sch., 20; Gray's Lake, Cong. Sab. sch., 6; Gridley, Cong. Sab. sch., 12; Griggsville, Cong. Sab. sch., for China, 15; Jacksonville, Cong. Sab. sch., 4.19; Yorkville, Cong. Sab. sch., for China, 20,	96 21
Michigan.—Bronson, Cong. Sab. sch., for China, 1.30; Coloma, Cong. Sab. sch., for China, 5; Highland, Cong. Sab. sch., for China, 2; Imlay City, 1st Cong. Sab. sch., for China, 11.35; New Haven, Cong. Sab. sch., for China, 17.38; South Haven, 1st Cong. Sab. sch., for China, 16.38,	53 41
Wisconsin.—Brandon, Cong. Sab. sch., for China, 14; Bristol and Paris, Cong. Sab. sch., for China, 7.59; Eau Claire, 2d Cong. Sab. sch., for China, 6.63; Fond du lac, Plymouth Cong. Sab. sch., for China, 2.31; La Crosse, 1st Cong. Sab. sch., for China, 30; Leef, Cong. Sab. sch., for China, 1; Milwaukee, Grand-av. Cong. Sab. sch., for Madura, 7.60; Springvale, Cong. Sab. sch., for China, 11.47,	80 60
Minnesota.—Minneapolis, 5th-av. Cong. Sab. sch., 23.75; Morris, Cong. Sab. sch., for China, 7.75; New Richland, Cong. Sab. sch., for China, 3; Northfield, Cong. Sab. sch., for China, 111,	145 50
Iowa.—Cherokee, Cong. Sab. sch., for Mindanao, 18.83; Church, Ger. Cong. Sab. sch., toward support Rev. and Mrs. C. H. Maas, 5; Clay, Cong. Sab. sch., for China, .80; Columbus Junction, Welsh Cong. Sab. sch., for China, 5.08; Des Moines, Greenwood Cong. Sab. sch., for China, 6.09; Farmington, Cong. Sab. sch., for China, 7.42; Fontanelle, Cong. Sab. sch., 2.55; Harvey, Cong. Sab. sch., 8; Monticello, 1st Cong. Sab. sch., 30; Muscatine, 1st Cong. Sab. sch., 12; Newburg, Cong. Sab. sch., 5.98; Ottumwa, 1st Cong. Sab. sch., 1.50; Spencer, 1st Cong. Sab. sch., 7.01; Waterloo, Plymouth Cong. Sab. sch., for China, 7,	117 26
Missouri.—Maplewood, Cong. Sab. sch., for China, 10; Old Orchard, Cong. Sab. sch., 7.10; Pierce City, Cong. Sab. sch., for China, 15; St. Louis, Pilgrim Cong. Sab. sch., 35.25,	67 35
North Dakota.—Heaton, 1st Cong. Sab. sch., 1; Valley City, 1st Cong. Sab. sch., for China, 15.55,	16 55
South Dakota.—Meckling, Cong. Sab. sch., for China, 8; Mobridge, Cong. Sab. sch., for China, 4,	12 00
Nebraska.—Grand Island, 1st Cong. Sab. sch., for China, 9.90; Lincoln, Plymouth Cong. Sab. sch., 21.74; Weeping Water, Cong. Sab. sch., 10,	41 64
Kansas.—Alma, Cong. Sab. sch., for China, 11.30; Leavenworth, 1st Cong. Sab. sch., for Madura, 12; Tonganoxie, Cong. Sab. sch., for China, 2; Valley Falls, Cong. Sab. sch., for China, 6.06,	31 36
Colorado.—Denver, City Park Cong. Sab. sch., for Madura, 30; do., South Broadway Cong. Sab. sch., for China, 13.65; Greeley, 1st Cong. Sab. sch., for Mt. Silinda, 15,	58 65
	729 53

PACIFIC DISTRICT

New Mexico

Albuquerque, 1st Cong. ch.	10 00

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native worker, Madura,	10 00

Idaho

Bruneau, Cong. ch.	2 00	
Grand View, Cong. ch.	3 00	5 00

Washington

Ahtanum, Cong. ch.	25 66	
Coupeville, Cong. ch.	8 00	
Eagle Harbor, Cong. ch.	10 00	
Everett, Cong. ch.	47 50	
Lind, Zion Ger. Cong. ch., toward support Rev. and Mrs. C. H. Maas,	10 00	
Malden, Cong. ch.	10 00	
Pomeroy, 1st Cong. ch.	7 15	
Rosalia, Carey Mem. Cong. ch.	1 00	
Seattle, Pilgrim Cong. ch.	100 00	
Sylvan, Cong. ch.	8 25	
Tacoma, Plymouth Cong. ch., 18.80; Pilgrim Cong. ch., 13,	31 80	259 36

Oregon

Ashland, 1st Cong. ch.	8 00	
Elliott Prairie, Cong. ch.	7 70	
Eugene, 1st Cong. ch.	34 00	
Forest Grove, Cong. ch.	40 00	
Vale, Cong. ch.	2 00	
Willsburg, Cong. ch.	8 00	99 70

California

Bakersfield, 1st Cong. ch.	59 00	
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
Clayton, Cong. ch.	2 75	
Crockett, Cong. ch.	5 25	

Fresno, ch. of the Cross (Ger.), 60; 3d Ger. Cong. ch., toward support Rev. and Mrs. C. H. Maas, 3, 63 00
Grass Valley, Cong. ch. 50 00
Oxnard, Rev. John A. Ainslie, 1 75
Pescadero, Cong. ch. 7 00
Petaluma, 1st Cong. ch. 30 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
Rio Vista, 1st Cong. ch. 21 00
Sacramento, 1st Cong. ch. 25 00
San Diego, Friend, for work in Turkey, 8 00
San Francisco, Chinese Cong. ch., 10; Rev. Joseph Rowell, 5, 15 00— 374 75

Hawaii

Honolulu, Central Union Cong. ch., 437; Kawaiahao, Cong. ch., 235, 672 00
———, churches, through Hawaiian Board, 20 35— 692 35

Young People's Societies

Washington.—North Yakima, Jun. Y. P. S. C. E., for China, 1; ———, Pacific Ger. Conference of C. E. and Sab. sch., for Inghok, 30, 31 00
Oregon.—Eugene, Y. P. S. C. E. 10 00
41 00

Sunday Schools

Washington.—Kennewick, Cong. Sab. sch., for China, 12; Morgan Park, Cong. Sab. sch., for China, 10; North Yakima, Cong. Sab. sch., for China, 15; Orchard Prairie, Cong. Sab. sch., 7.65; St. John, 1st Cong. Sab. sch., for China, 1.42, 46 07
California.—Falk, 1st Cong. Sab. sch., for China, 5 00
51 07

MISCELLANEOUS

Canada

St. Andrews East (Quebec), Mary L. Lamb, for Pangchwang, 30 00

Mindanao Medical Work

New York.—New York, Mindanao Medical Miss. Assn. 1,022 23

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 13,022 30
For village school buildings, Ceylon, 412 00
For woman's station class, Diong-loh, 100 00
For Bible-woman's work, Paotingfu, 25 00
For Bible-woman's work, Tientsin, 30 00
For Bible-woman's work, Tungchow, 37 51— 13,626 81

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Additional Donations for Special Objects

Maine.—Greenville, Int. Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 15; Portland, State-st. Cong. ch., for native helper, care Rev. R. A. Hume, 30; South Berwick, Jotham Sewall, toward church, care Rev. E. H. Smith, 25, 70 00
New Hampshire.—Claremont, Friends, for Annie Tracy Riggs Hospital, 2; Hollis, Mrs. Rebecca Richardson and Minnie A. Bancroft, for church, care Rev. E. H. Smith, 5; Salem, Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 11.85, 18 85
Vermont.—Benson, Mrs. L. S. Austin, for hospital, care Dr. H. N. Kinnear, 1; Hinesburg, Cong. Sab. sch., Jun. Miss. Soc., for pupil, care Miss E. M. Blakely, 5; Westmore, Mrs. James Richmond, for work, care Miss Clara C. Richmond, 2.20, 8 20
Massachusetts.—Auburndale, Cong. Sab. sch., for work, care Mrs. R. Winsor, 25; Boston, Mt. Vernon Cong. ch., Miss. Rally, for work, care Mrs. R. F. Black, 10; do., Mrs. W. L. Greene, for Shattuck Mem. Hall, Oorfa, 1; Braintree, 1st Cong. ch., Friend, for work in India and Africa, 1,000; Danvers, Maple-st. Cong. Sab. sch., Home Dept., for use of Mrs. Edward Fairbank, 10; East Bridgewater, Union Cong. Sab. sch., for Bible-reader, care Rev. J. X. Miller, 25; Enfield, Cong. ch., Woman's Miss. Soc., for use of Dr. H. N. Kinnear, 15; Hopkinton, Mary E. Putnam, for Shattuck Mem. Hall, Oorfa, 5; Lexington, Emma Ostrom Nichols, for work, care Rev. J. J. Banninga, 2; Lincoln, 1st Y. P. S. C. E., for work, care Rev. Edward Fairbank, 18.50; Lowell, Ella L. Belyea, for work, care Rev. R. A. Hume, 30; do., Miss M. E. Fletcher, for Shattuck Mem. Hall, Oorfa, 5; Newtonville, Friend, for hospital work, care Dr. P. T. Watson, 1; North Brookfield, Mrs. Josephine C. Whiting, for pupil, care Mrs. T. D. Christie, 50; Pittsfield, Pilgrim Mem. Y. P. S. C. E., for Boys' High School, care Rev. A. N. Andrus, 5; Saxonville, Edwards Cong. ch., for do., care do., 7.67; Springfield, S. L. Clark, for work, care Dr. C. E. Clark, 10; Vineyard Haven, Mrs. Rebecca Norton, for work, care Rev. B. V. Mathews, 10; Waltham, Mrs. Nellie Foster, for Shattuck Mem. Hall, Oorfa, 1; Westboro, Genevieve E. Clark, for do., 2; Westfield, 1st Cong. Sab. sch., for pupil, Harpoot, 26; Whitinsville, Friends, for school building, care Rev. H. A. Maynard, 30; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 30; do., Plymouth Cong. Sab. sch., class of girls, for work, care Rev. E. H. Smith, 1; do., Annie Johnson, for church, care Rev. E. H. Smith, 1, 1,321 17
Rhode Island.—Providence, Pilgrim Cong. ch., for hospital, care Dr. W. A. Hemingway, 15 00
Connecticut.—Cornwall, Young People's Miss. Soc., for hospital work, care Dr. C. D. Ussher, 50; Green's Farms, Y. P. S. C. E., for pupil, care Rev. W. P. Elwood, 15; Hartford, Rev. Edward H. Knight, for work, care Rev. L. S. Gates, 5; do., Mrs. Edw. W. Capen, for kindergarten work, care Mrs. C. B. Olds, 5; Litchfield, Daisy Chain, for pupil, care Mrs. T. W. Woodside, 5; New Haven, Westville Cong. Sab. sch., Home Dept., for work of Anatolia College, care Rev. Geo. E. White, 5.12; do., Westville Y. P. S. C. E., of which 1 from Girls' Club, for do., care do., 4; Newington, Young Men's Miss. Circle, of which 36.30 for use of Mrs. C. D. Ussher, 10 for use of Dr. H. N. Kinnear, 10 for Shattuck Mem. Hall, Oorfa, and 5 for pupil, care Miss Mary E. Andrews, 61.30; Norwich, L. O. Smith, for church, care Rev. E. H. Smith, 25; Norwich Town, Rev. and Mrs. Geo. H. Ewing, for do., care do., 5; South Windham, Y. P. S. C. E., for work, care Rev. E. H. Smith, 10; Stonington, 1st Cong. ch., Ladies, for bed in hospital, care Dr. C. D. Ussher, 50; Watertown, 1st Cong. ch., for hospital work, care Rev. P. L. Corbin, 1, 241 42
New York.—Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; New York, D. B. Donchian, for native helper, Marsovan, 442; Rochester, Mrs. Abby E. Davison and friends, for orphan, care Rev. J. H. Pettee, 35, 497 00
New Jersey.—Collingswood, Miss H. L.

Thomas, for boys' school, care Rev. E. H. Smith, 10; Glen Ridge, Cong. Sab. sch., for B. Frank Carter Memorial bed in hospital, care Dr. Frank Van Allen, 40; Upper Montclair, Christian Union Cong. Sab. sch., for scholarship, care Dr. G. C. Raynolds, 30, 80 00

Pennsylvania.—Norristown, Schwenkfelder Sab. sch., for use of Miss F. K. Heebner, 15.75; do., Schwenkfelder Y. P. S. C. E., for do., care do., 6.75; Philadelphia, Mt. Airy Presb. ch., for work, care Rev. Thomas King, 10; do., Ruth Parmelee, for Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 1; do., Sallie Montgomery, for work, care Rev. Thomas King, 1; Winder, Presb. ch., for work, care Rev. Thomas King, 7, 41 50

Ohio.—North Olmsted, Cong. Sab. sch., for hospital work, care Miss Lucy P. Bement, 14.60; Oberlin, The Oberlin-Shansi Mem. Assn., for expenses of Shansi Mem. Academy, 200; do., do., for native helper, Shansi, 83.33; Springfield, Ruth Arnold, for pupil, care Miss Irene L. Dornblaser, 5; Toledo, Rev. Ernest B. Allen, for Shattuck Mem. Hall, Oorfa, 1, 303 93

District of Columbia.—Washington, Mt. Pleasant Cong. Sab. sch., for orphan, care Miss A. L. Millard, 30 00

Florida.—Orange Park, Lillian S. Cathcart, for native helper, care Rev. H. S. Galt, 45 00

Kentucky.—Lexington, Rev. and Mrs. L. W. Mahn, for native helper, care Rev. Geo. H. Hubbard, 5 00

Alabama.—Talladega, Talladega College, Mission Helpers, for school, care Miss S. R. Howland, 10 00

Illinois.—Chicago, South Cong. Sab. sch., for bed in hospital, care Dr. W. A. Hemingway, 20; do., 2d Baptist Miss. Soc., Chinese Sab. sch., for beds in hospital, care Dr. F. F. Tucker, 18; do., Mrs. J. C. Broeksmit, Helen Broeksmit, and J. S. Broeksmit, for memorial to Eugenie Broeksmit, care Miss Alice S. Browne, 50; do., Elizabeth Curtis, for King School, Marsovan, 3; do., M. A. H., for hospital, care Dr. P. T. Watson, 50; Glencoe, Union Cong. ch., Woman's Miss. Soc., for bed in hospital, care Dr. F. F. Tucker, in memory of Margaret Brandriff, 18; Peoria, 1st Cong. ch., for use of Rev. M. S. Frame, 12.15, 171 15

Michigan.—Grand Rapids, South Cong. ch., for work, care Rev. H. C. Hazen, 5; Maple Grove, Union Sab. sch., for student, care Rev. H. S. Galt, 7.75; ———, Friend, for work, care Rev. W. O. Pye, 150; ———, Friend, for work, care Rev. J. X. Miller, 20, 182 75

Wisconsin.—Kenosha, 1st Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 10 00

Minnesota.—Lake City, Cong. ch., Mission Band, of which 10 for pupil and 10 toward new school building, care Miss S. L. Peck, 20; Minneapolis, Lynnhurst Cong. ch., for boys' school, care Rev. H. M. Irwin, 10; Moorhead, 1st Cong. ch., for use of Miss A. L. Millard, 15; Northfield, Cong. ch., Friend, for hospital, care Dr. P. T. Watson, 75; do., Robert Watson, for do., 30; do., M. W. S., for do., 25; St. Cloud, Normal Alumni, for pupil, care Miss E. M. Atkins, 30, 205 00

Iowa.—Corning, Cong. Sab. sch., for student, care Mrs. C. A. Nelson, 23.60; Grinnell, 1st Cong. Sab. sch., R. M. Haines' Bible Class, for pupil, care Miss M. E. Andrews, 30, 53 60

North Dakota.—Carrington, 1st Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 7 00

South Dakota.—Wolf's Creek, Ger. Cong. ch., for work, care Rev. C. A. Nelson, 30 00

Kansas.—Topeka, Mary Martin, for pupil, care Miss M. A. C. Ely, 30 00

Colorado.—Denver, Friend, for work, care Rev. W. O. Pye, 10 00

Utah.—Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 12 50

Washington.—Bellingham, Mrs. C. S. Teel, for Memorial Chapel, care Mrs. M. M. Webster, 25; Seattle, A. H. Marsh, for pupil, care Rev. W. B. Stelle, 10, 35 00

Oregon.—Sherwood, J. Cowman, for pupil, Harpoot, 25 00

California.—Newhall, Wm. Linderman, for native worker, care Rev. C. A. Nelson, 35; Pomona, Mrs. J. H. Cooper, for hospital, care Dr. W. A. Hemingway, 8.26; Saratoga, 1st Cong. ch., for pupil, care Mrs. F. D. Wilder, 20, 63 26

Canada.—Scotland, Ida L. Foster, for Bible-woman, care Miss D. J. Mattoon, 25; Toronto, Havergal Sorority, for pupil, care Miss Annie E. Gordon, 15, 40 00

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer

For work, care Rev. Hilton Pedley, 5 00

Mexico.—Mexico, A friend of Africa, for work, care A. J. Orner, 50 00

Italy.—Florence, Friend, for pupil, care Rev. A. N. Andrus, 24 20

FROM WOMAN'S BOARDS

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Evanston, Illinois, Treasurer

For use of Miss F. K. Bement,	20 00	
For use of Miss A. L. Millard,	3 00	
For use of Miss Inez L. Abbott,	20 00	
For use of Miss Flora K. Heebner,	26 00	
For girls' school, care Miss Flora K. Heebner,	100 00	169 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer

For hospital, care Dr. C. H. Haas, 12 50

From *Canada Congregational Woman's Board of Missions*
Miss Emily Thompson, Toronto, Ontario, Treasurer

For native worker, care the Misses Melville, 25 00

Income D. Willis James Foundation

For Sivas Teachers' College, 880 00

Income St. Paul's Institute

For St. Paul's Institute, 1,650 30

6,378 33

Donations received in December, 79,918 61
Legacies received in December, 8,569 72

88,488 33

Total from September 1, 1912, to December 31, 1912. Donations, $242,748.07. Legacies, $52,304.24=$295,052.31.

J. K. Greene Fund, Additional
Subscribed in Milwaukee

Massachusetts.—Spencer, C. N. Prouty, 50 00

New York.—New York, Manhattan Cong. ch., Rev. H. A. Stimson, 50 00

Illinois.—Aurora, James C. Hanna, 5; Chicago, G. M. Clark, 200; do., E. H. Pitkin, 200; do., David Fales, 110; Lodi, F. F. Butzow, 10, 525 00

Wisconsin.—Milwaukee, J. O. Myers, 25 00

Minnesota.—Minneapolis, F. W. Lyman, 100; Northfield, Rev. Edward M. Williams, 100, 200 00

Kansas.—Topeka, Rev. F K. Sanders, 10 00

———. —Cash, 7 00

867 00